

Eight Hundred Years
of
Harlington
Parish Church.



Herbert Wilson, M.A.

No. 2508.141



GIVEN BY

Jessie G. Morse and John M. Elliott

Barlington Church.



Eight Hundred Years
of
Harlington Parish Church

In the County of Middlesex,

By

Herbert Wilson, M.A., Rector.



Second Edition.

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Jessie G. Morse & John M. Elliott

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Preface.

THESE illustrated notes do not profess to be a formal history of Harlington Church—still less to be a history of the Parish—but it is hoped that they give the kind of information on the subject which may be of interest, not only to the Parishioners who love the old Church where they worship but also to some of the many visitors who come from a distance to see it.

During the fifteen years which have elapsed since the publication of the first edition many interesting facts have come to light about Harlington—the Church and its monuments.

The original place name has been identified by Mr. Arthur Bonner in a deed of the ninth century.

Mr. George Harrison, whose knowledge of the history of the Lovell family from earliest times is unique, has furnished interesting information about the Lovells, who in the fifteen and sixteenth centuries were lords of the manor and patrons of the living. In the course of his research at the Public Record Office he found a curious deed which, in quaint language, tells how the “power parochyans” of Harlington lost one of their Church bells in the time of Henry the Eighth.

The palimpsest heraldic shields on the Lovell monument were recently removed and rubbings of both sides taken before they were refixed. The reverse of the shields, all cut from one inscription, has been examined by Mr. Mill Stephenson, who gives a very ingenious rendering of the fragmentary inscription, connecting it with the Lady Margaret, mother of Henry the Seventh.

In 1923, the tercentenary of William Byrd’s death drew attention to the fact that the great composer, “the

father of English music" as he used to be called, spent fourteen years of his life at Harlington. He and his wife were several times prosecuted as "papistical recusants," because they would not attend the Reformed Service in Harlington Church.

The fine recumbent statue of Count Jerome De Salis, by the artist *Richard Cockle Lucas*, has gained added interest in consequence of the controversy about a certain wax bust, for which Dr. Bode, Director of the Berlin Museum, gave an immense sum, believing it to be by *Leonardo da Vinci*. English critics, fortified by strong circumstantial evidence, attributed it to Lucas. The controversy was prolonged and not free from asperity: one result of it being, that all works by Lucas came into prominence. The Harlington statue is an important example of his work.

So much new material has been accumulated from various quarters that in preparing this second edition it has been found necessary to re-write several of the chapters and add others: some of the illustrations in the first edition have been replaced and many others added.

Experts will doubtless excuse the elementary character of some of the information given, on the ground that in notes of the kind it does not do to take for granted much previous knowledge.

In the preface to the first edition I expressed thanks to many friends who were kind enough to give help in various ways. I wish now, in addition, to render sincere thanks to Mr. George Harrison and to Mr. Mill Stephenson for information about old times which they alone could give—to Mrs. C. Fane De Salis—to Miss Edith E. Green—to Mr. William Laing—to the Rev. Dr. G. G. Wadsworth and to Mr. William F. Paintin for prints, drawings, and photographs which are reproduced amongst the illustrations: also I wish gratefully to acknowledge the help given by Mr. E. W. J. Barnett and Mr. W. J. Brewster in preparing this second edition for the Press.

HERBERT WILSON.

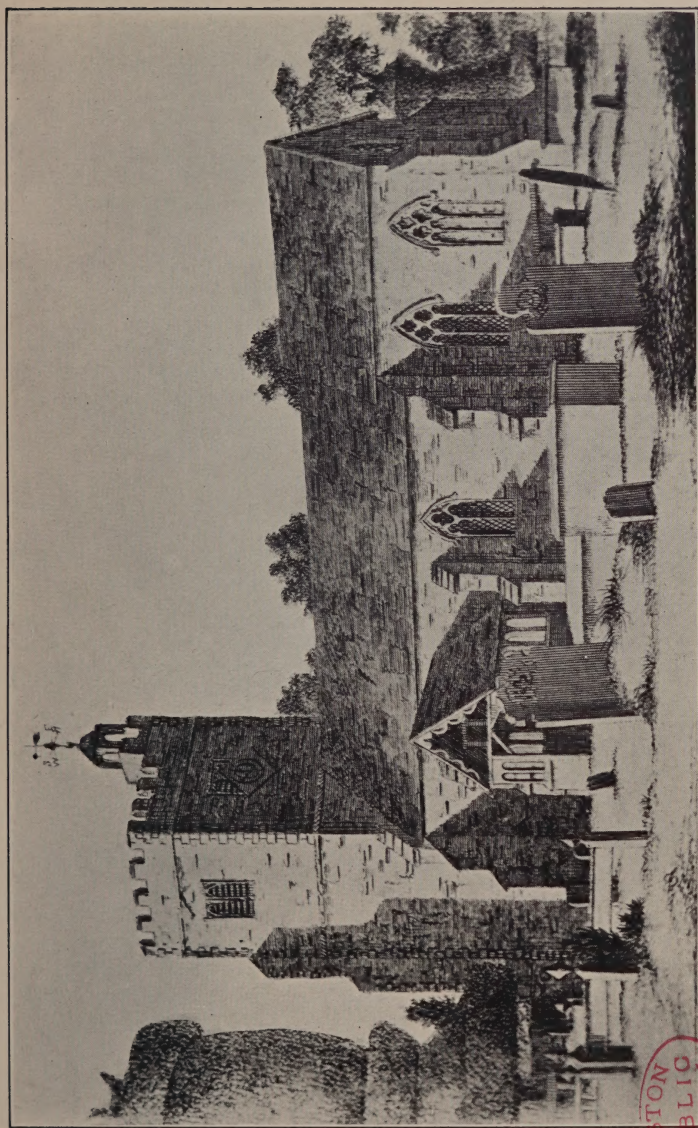
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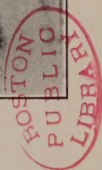
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HARLINGTON CHURCH IN 1803—From a Print in the "Gentleman's Magazine."



HARLINGTON CHURCH.

Dedication.

THE dedication of this interesting mediæval Parish Church is to St. Peter and St. Paul. When a Church is thus dedicated we may reasonably assume it to be ancient, as, of the 277 Churches in England which bear the joint names, only two have been built since the Reformation. The 29th of June was, from a very early date, the double Festival of St. Peter and St. Paul; in the Roman Church it is still so observed, but in the English Church St. Paul is specially commemorated on the 25th of January, the Festival of his conversion, and the 29th of June is no longer with us a double Festival. The linking together of these two Apostles takes us far back in history.

In the first two centuries of the Christian Era the foundation of the Church in Rome was always ascribed to the two Apostles, St. Peter and St. Paul, though from the third century onward the belief gradually grew and spread that it was due to St. Peter alone, as first Bishop.

St. Clement of Rome, the immediate successor of the Apostles, in his Epistle to the Corinthians couples the two names as joint examples of patient endurance of suffering.

Eusebius mentions the tradition that the two Apostles suffered martyrdom on the same day, and the ancient collect for June 29th (one of those translated in the Prymer) refers to this:—

“God that hast halewid this day with martirdom of thin hooli apostles petre and paule; graunte to thi church in alle thingis to folowe the biddingis of hem of whom she took bygynnyng of cleene religioun. Bi christ oure lord.”

HARLINGTON CHURCH

Though many Churches were dedicated to St. Peter, it is somewhat curious that an ancient Church dedicated to St. Paul alone is rarely found. Of about 320 Churches in England which bear his name hardly a dozen (whose dedication is unquestioned) were built before the Reformation; of that small number St. Paul's Cathedral in London is the earliest as well as greatest in fame.

The study of Church Dedications brings out many points of interest; amongst others, the way in which the religious aspirations of various periods are indicated in the choice of Patron Saints. In each case the faithful select those Saints whose lives and teaching specially appeal to them. Since the sixteenth century the admiration for St. Paul has steadily deepened; one sign of this being the increasing number of Churches dedicated to him. Of late years St. Paul, next to St. John, is the name most frequent in Church dedication.

Records of the Past.

IN trying to ascertain the history of an ancient Church it is often difficult to begin at the beginning: that certainly is the case as regards the Parish Church of Harlington.

We can trace much re-building, many alterations during a period of eight hundred years, but long before that time there seems to have been a Church here. Nothing can be known for certain about the first Church built in Harlington.

The population in Saxon times was small, and the hamlet occupied an open space in the forest tract which extended over the greater part of the County.

SITE OF THE CHURCH.

The structure of the present Church dates from about eight hundred years ago, but recent investigation gives some reason for thinking that the site has been a religious centre for, perhaps, double that period; connecting it with the Pagan worship which prevailed before the formation of the British Church, in that distant time when Britain was still an outlying part of the Roman Empire. Present conditions give us very little idea of

what this part of the country was like at that remote period, and it requires some effort of imagination to picture the conditions which then existed. The greater part of what is now Middlesex was a tract of forest and scrub, with only occasional open spaces, the haunt of wild cattle and savage animals; sluggish streams spread here and there into swamps, with no roads or easy means of communication till the coming of the Romans. Against the discipline of their legions the local British tribe of the Catuvellauni struggled bravely, but in vain.

Students have been inclined of late years to assign a more important part in the history of our land to the Roman occupation than was formerly the case. Of the three great waves of Conquest—the Roman, the Anglo-Saxon and the Norman—it used to be supposed that the later Conquests had swept everything away and left to us no traces of the period of more than four hundred years during which Britain was a Province of the Roman Empire. That view is now being considerably modified, as patient investigation brings to light in many directions traces which link the England of to-day with the Roman Britain of sixteen centuries ago.

In connection with this, an interesting opinion has been put forward, supported by a certain amount of evidence, that many of the ancient Parish Churches in Middlesex occupy the sites of Pagan Temples or Shrines (*Sacelli*) which existed in Roman Britain, where the inhabitants used to meet for festivals and religious ceremonies connected with Pagan deities.

Sir Montagu Sharpe advocates this in his monograph, "Parish Churches on the sites of Romano-British Chapels," which opens up a new line of enquiry and is interesting, if not equally convincing.

There is a likelihood that the site, whether for Pagan or Christian worship, was the same. The enclosed space adjoining the village shrine, where for generations the inhabitants had been accustomed to meet, would be the place naturally chosen by the missionary priests for teaching the new religion, but, unless direct evidence comes from fresh research, the identity of site in Harlington—Pagan and Christian—must be regarded as an interesting conjecture rather than a proved fact.

HARLINGTON CHURCH

Be this as it may, we have no means of knowing when the site was first used for Christian worship, whether during the Roman occupation of Britain or at some unknown date during the Anglo-Saxon Period.

The time which immediately followed the Romans' abandonment of Britain was a very dark and troublous one, when successive hordes of heathen pirates—Saxons, Jutes, and Angles—overwhelmed the British tribes, carrying out their conquest with pitiless ferocity. This part of the country on the border land between the territories of the East Saxons and the West Saxons (Middlesex) was the scene of much bloodshed and destruction. Then came the message of the Cross to the fierce, conquering tribes, winning them to the Faith of Christ, and the Anglo-Saxon Church throughout the land carried on its noble work. Later on was another Pagan invasion, and the conditions of life must have been miserable during the time, when the terror of the Danes was over the land. We can only dimly picture to ourselves the dread and dismay caused by the ravages of the fierce invaders, carried out with fire and slaughter. Pagans, and hating Christians with a deadly hatred—well might the Church prayers of that day have a petition, "From the wild rage of the Northmen: Good Lord deliver us."

The history of this place before the Norman Conquest is necessarily obscure; only to be traced in outline from scattered hints and from comparison with other places similarly situated.

From the time of the Norman Conquest we are historically on firm ground, but there is reason to believe that behind that date there were long generations—perhaps centuries—during which there was a Church here, to which the faithful in those troublous times could come to seek the means of grace.

Evidence bearing on this is found in Domesday Book, the survey for which was completed in the year 1086. That famous survey was for purpose of taxation, and there was no special reason why Churches should be mentioned in it. In almost all the counties this was done, but, unfortunately, not in Middlesex. We have, however, in the Domesday Survey of Herdintone (the name of the Manor at that period) a statement that "a

priest" was in possession of half a hide of land. The mention of this considerable endowment of about 60 acres makes it clear that there was a settled ministry here before the coming of the Normans.

The Church seems to have been entirely built or rebuilt in Norman times. Of the Norman Church we have still remaining the grand South Doorway, and the beautiful Font, as well as a considerable portion of the walls. Throughout the land the amount of building done by the Normans in the eleventh and twelfth centuries is perfectly amazing when we remember the scanty population of England at that period.

For a couple of centuries after the Normans rebuilt the Church no great structural alteration was carried out; those in authority and the parishioners were, we may conclude, well satisfied with the Norman building, but in the fourteenth century the Chancel was rebuilt in the Decorated Style, just as we have it now, except the tracery of the East Window, which is modern.

About fifty years later the Nave was rebuilt, preserving however much of the Norman structure, and, a little later, the Tower added in the Perpendicular Style of Gothic. The Porch was also erected.

Nearly four centuries later the North Aisle was added. Thus we see how gradually the Church assumed its present form, having grown from generation to generation.

PLACE NAME.

The original place name was Hygereding tun; that earliest form appearing in a deed, now in the British Museum, bearing date A.D. 831—a grant of land near Hayes and Botwell, Middlesex, by Wiglaf, King of the Mercians, to Wulfred, Archbishop of Canterbury. In the enumeration of boundaries we get the original name of this place Hygereding tun—from a personal name, Hygered. A natural inference is that he was a member of one of the invading tribes, who settled with his family and kinsmen in the place which came to bear his name.

It is to Mr. Arthur Bonner that we are indebted for the knowledge of the original place name. At a meeting of the London and Middlesex Archæological Society, held at Harlington, in June, 1916, he gave the result

of his research, and was able to quote from ancient documents no less than fourteen ways of spelling the name before the present form—Harlington—was reached during the reign of Queen Elizabeth.

Orientation.

THE Church does not lie exactly East and West. In some instances the axis of an ancient Church is directed to the point at which the sun rises on the day commemorating the Saint to which the Church is dedicated, but that does not seem to be the case here.

The rule of Orientation was not absolute. We are accustomed to Churches in which the Sanctuary is at the East end, and any other arrangement seems strange, but in the primitive Basilican type of Church the reverse plan was adopted, the main entrance being at the East end and the Sanctuary in the West.

We have an illustration in the Romano British Church at Silchester, unearthed a few years ago. Silchester was at that time a Roman city and the Church was planned in accordance with the custom prevalent in Italy. But in this country there was another mode of planning Churches, perhaps equally primitive, derived not from Italy, but from Oriental sources, which placed the Sanctuary in the East. This was adopted at a very early date, almost universally. In another respect, too, the Basilican type of building failed to commend itself in this country; a rectangular Chancel being generally preferred to a rounded Apse.



HARLINGTON CHURCH FROM THE SOUTH-EAST.

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CH. OF S. S. PETER & PAUL HARLINGTON. MIDDLESEX.

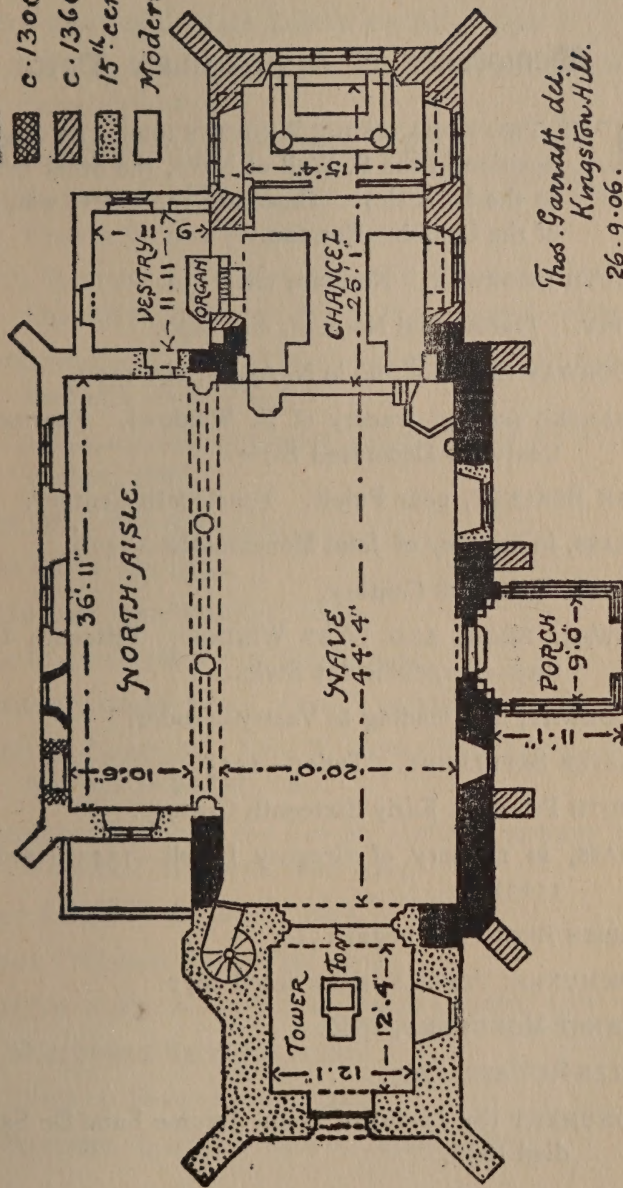
1115. 16. 1150

c. 1300

c. 1360

15th cent.

Modern.



Thos. Garnatt. del.
Kingston Hill.
26.9.06.

Scale 16 feet to an Inch.

Memoranda of Approximate Dates.

THE TWO ROMANESQUE WINDOWS (one in its original position in the S. Wall of Nave, the other moved to the N. Aisle). These are the oldest windows of the Church—Norman.

SOUTH DOORWAY. Norman, cir. 1130.

FONT. Transitional Norman, cir. 1190.

DOORWAY (now built up in N. Aisle), cir. 1300.

CHANCEL (except tracery of E. Window). Fourteenth Century—Decorated Style.

OAK BRACKET, near Pulpit. Fourteenth Century.

BRASS, in memory of John Monemouthe—1419.

NAVE. Fifteenth Century.

TOWER, ARCH, AND WEST WINDOW. Fifteenth Century—Perpendicular Style.

DOORWAY, now leading to Vestry—Tudor.

EASTER SEPULCHRE. Tudor—1545.

SOUTH PORCH. Early Sixteenth Century.

BRASS, in memory of Gregory Lovell—1545 (reverse 1513).

PARISH REGISTERS begin 1540.

COMMUNION VESSELS, some dated 1672.

BENNET MONUMENT, 1686.

BELLS RE-CAST, 1799.

MONUMENT (by *Lucas*) of Count Jerome Fane De Salis, died 1836.

HARLINGTON CHURCH

9

CHURCH RE-PEWED, West Gallery erected—1842.

MONUMENT (by *Theed*) of Countess Henrietta Fane De Salis, died 1856.

PARTIAL RESTORATION OF TOWER, 1867.

EAST WINDOW (by *Kempe*, 1873), in memory of John Francis William De Salis, died 1871.

CHURCH RESTORED. Gallery removed; N. Aisle added; Chancel Arch; Organ (by *Bishop*) erected—1880.

MONUMENT (by *Boehm*) of Lieut.-General Rodolph Fane De Salis, died 1880.

NEW CLOCK provided for Church Tower; one of the Bells re-cast, 1886.

TENOR BELL RE-CAST, 1893.

ALTAR RAILS, cir. 1893.

TRACERY OF EAST WINDOW, 1895.

BELLS RE-HUNG; Belfry re-fitted, 1904.

HEATING CHAMBER BUILT; Church re-lighted, 1906.

BAPTISTRY PANELLED; New W. Door; Font Cover; W. Window re-leaded, 1907.

WINDOW IN BAPTISTRY (by *Kempe*, 1908), in memory of Edward I. Haddock, died 1904.

ORGAN RE-BUILT (by *Hele*), 1913.

RINGING CHAMBER RE-FITTED, 1914.

TRANSFER OF PATRONAGE to Bishop of London, 1917.

WAR MEMORIALS ERECTED, 1920.

BELL COTE on Tower re-built, 1922.

OAK BENCHES placed in centre of Church, 1923.

Exterior of the Church.

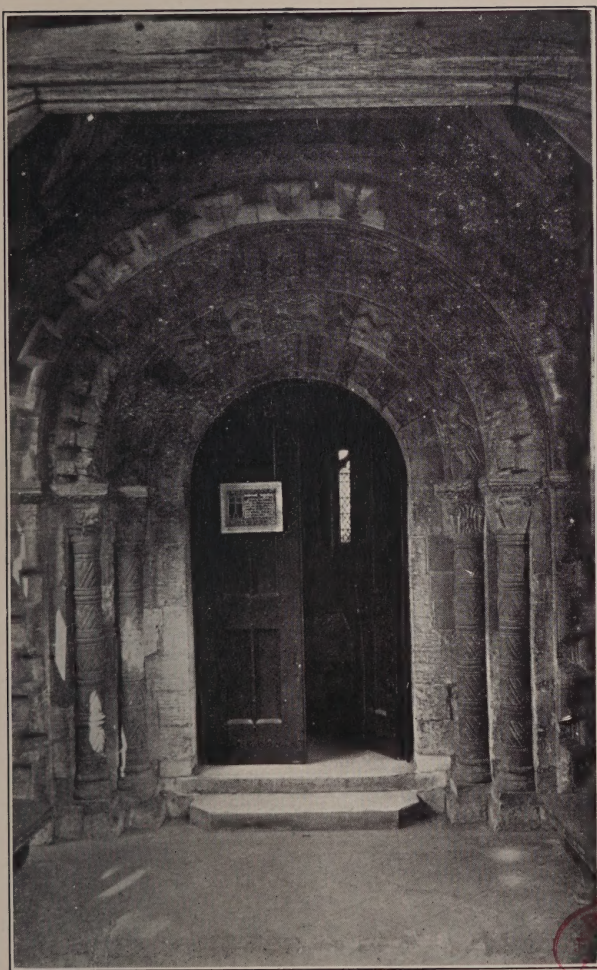
THE Church is very simple in plan, and consists of a Nave (44ft. by 20ft., internal measurement), Chancel (25ft. by 15ft.), with roof higher than the Nave, South Porch, Tower, and modern North Aisle. The walls, formerly plastered, are largely faced with rough flints, and show also an unusual amount of the gravel conglomerate commonly termed "pudding stone," a vein of which runs through part of Harlington. In most buildings where this is used it is found only in large unshaped blocks for foundations, at the angles or under buttresses. In the Ashlar* work there is a good deal of the fire stone known as "Gatton,"† much used in the fourteenth and fifteenth centuries. Most of the ancient Middlesex Churches are built of some sort of rubble, which is accounted for by the absence of building stone, and the difficulties of carriage. The exceptions are Churches on the banks of the Thames, where the carriage of stone was an easy matter.

The Porch.

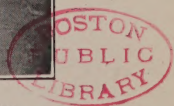
IN ancient Churches the Porch was an important feature, and much used. Part of the Baptismal Service, of the Marriage Service, and of the Churching of Women used to be held there; and not only religious services: the Porch was part of the Church, but more secular than the Chancel or Nave—the connecting link between the worship of the faithful and their ordinary daily life—and so parish notices about secular matters are suitably placed there. Formerly Porches were used for many miscellaneous purposes. For instance, in the records of the Patrington Manor Court is an entry that Forty Pounds were to be paid, March 25th, 1613, within the South Porch of the Church. The Porch of Canterbury Cathedral was often used in this way. In John Evelyn's Diary, under date 1624, is an entry: "I was not initiated into any rudiments till I was four years of age, and then one Friar taught us at the Church Porch of Wotton." Let

* "ASHLAR" is so called from Ashley, near Box, in Wiltshire.

† "GATTON" from Gatton, in Surrey.



THE NORMAN DOORWAY—HARLINGTON CHURCH.



us hope he was taught in the small chamber sometimes found over a Porch, as an open Porch would be poor accommodation for an infant school. In the year 1914 Harlington Porch was put to a curious use as a guard room. The militant section of the Suffragettes were at that time doing considerable damage to Churches; the beautiful Church at Wargrave was destroyed and announcement was made that Harlington Church was next on the list. The parishioners were very indignant and a number of men came forward, volunteering to guard the Church. For many weeks there were two volunteer watchers on guard during the whole of each night. After August, 1914, this was no longer required, as England entered the great war, and the energies of the Suffragettes were directed to nobler purpose in the service of their country.

The woodwork of the Harlington Porch dates from about the beginning of the sixteenth century, and may have taken the place of an older one: the brickwork is, of course, modern. It will be noticed that the Porch does not fit the doorway, being too small for it: the misfit was even more obvious before the restoration of 1880. It was then raised so as to allow all the Norman work to be seen, which was not the case before that time. Either the sixteenth century builder was very careless in his measurements, or, as is far more likely, it was made for some other place and moved to its present position. It may have stood originally over a lych gate.

SOUTH DOORWAY.

The elaborately carved and beautiful entrance to the old Church is considered the finest Norman Doorway in Middlesex. It consists of three orders with an enclosing frame, and is of the best period of Norman work. We see in it the effective use of alternate colours in the stones, and also the disregard on the part of the old builders of mere mechanical accuracy, shown by the varying sizes of the Cat's Head ornaments. Though labour was cheap, stone was scarce in these parts, brought, as it must have been, from a long distance, and every piece was worked in, even if not exactly the size best suited for its position.

HARLINGTON CHURCH

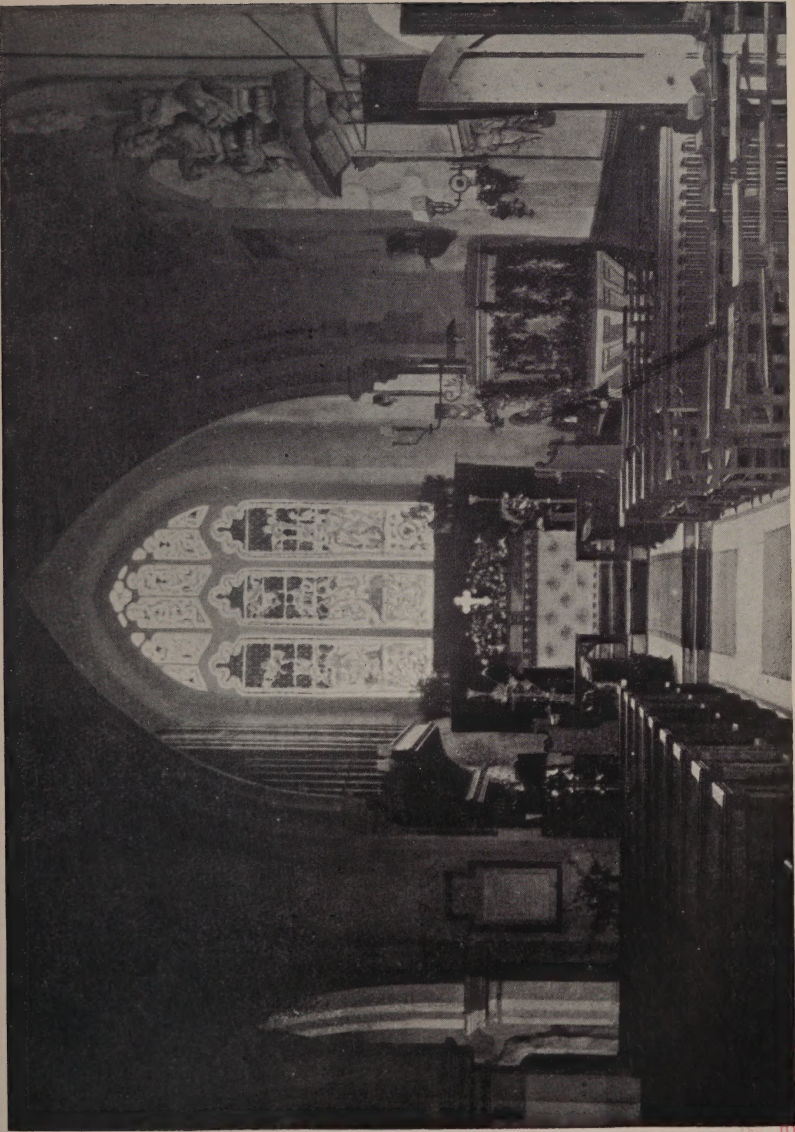
Before 1880, the side pillars were of flat bricks, as illustrations of that period show, but, most fortunately, one of the original carved stones was found, which made it possible to reconstruct the pillars in their original form. It has been suggested, somewhat fancifully, that the grooves in one of the stones near the base of the Doorway indicate that it was a "Bowman's stone," on which arrows used to be sharpened, when the practice of archery was compulsory; but the marks seem to be only the result of weathering, and the grooves natural, not artificial. On the Doorway there are, amongst others, initials "R.G." scratched, with the date 1609. It is an early instance of an objectionable practice—interesting because it was done so long ago. In Samuel Butler's "Alps and Sanctuaries" this is referred to:—

"It is a mistake to hold that the English scribble their names about more than other people. The Italians like doing this just as well as we do; indeed the Italians seem to have begun the habit long before we did, for we very rarely find names scratched on English buildings so long ago as the fifteenth century, whereas in Italy they are common. The earliest I can call to mind in England at this moment (of course excepting the names written in the Beauchamp Tower) is on the Church Porch at Harlington, where there are initials cut and dated in one of the early years of the seventeenth century."

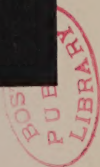
The Nave.

OAK BRACKET.

NEAR the pulpit. This quaintly carved Bracket, which is worth examining with care, is considered to be of the same age as the Chancel, dating from the fourteenth century, and may originally have been intended to support a lamp or figure, but for centuries it had on it an hour glass. At St. Helen's, Bishopsgate, there is a similar bracket bearing a figure. Writers of guide books continue to repeat that a fourteenth (!) century hour glass is one of the objects of interest in Harlington Church. There are no fourteenth century hour glasses known in England; the parishioners would be quite content with a sixteenth century one; but even



INTERIOR OF HARLINGTON CHURCH.



that disappeared long years ago, beyond the memory of old inhabitants. In ancient churches an hour glass by the pulpit was usual, dating generally from the sixteenth or seventeenth century, when there was a surprising appetite for long discourses. Macaulay refers to Bishop Burnet preaching for the regulation hour, and then holding up the glass in his hand, when "the congregation clamorously encouraged him to go on till the sand had run off once more."

SOUTH-EAST WINDOW IN THE NAVE.

The tracery of the Window dates from the fifteenth century. The glass is by *Clayton & Bell*, the subjects in the two lights being "Christ Blessing the Children" and "Christ the Good Shepherd." This was erected by Mr. and Mrs. Charles Shackle, in memory of four of their children.

BENNET MONUMENT.

Sir John Bennet, Lord Ossulston, was patron of this Church, to which he presented the Communion Vessels still in use. There is a Charity in the parish which was founded by him and bears his name. The Ossulston title is now borne by the Earl of Tankerville, the Arlington by the Duke of Grafton. Sir John's younger brother was Henry Bennet, a member of the notorious Cabal Ministry. In 1672, Henry Bennet was raised to the peerage as Earl of Arlington. Taking his title from Harlington, his birthplace, it is said that the omission of the first letter arose from a blunder made by the scribes of the Heralds' College.

ROMANESQUE WINDOWS.

These are of great age—the oldest in the Church. The round-headed window with its deep splay (and also the corresponding one in the North Aisle) has been "restored" to a lamentable extent in the course of centuries, but is considered Early Norman work. Early Norman windows are generally quite narrow, but instances of wider ones are sometimes found, as in Westminster.

MODERN BRONZE.

This records, with misleading inaccuracy, the rededication of the Bells, and was erected shortly before

the date fixed for the dedication service, during the vacancy of the living. Such a thick fog prevailed on that day that the Bishop of London could not reach Harlington, and the ceremony had to be postponed until the 8th of April following.

TOWER ARCH.

This exceptionally fine arch was for nearly forty years concealed by an unsightly "singing gallery," which was removed at the restoration of the Church.

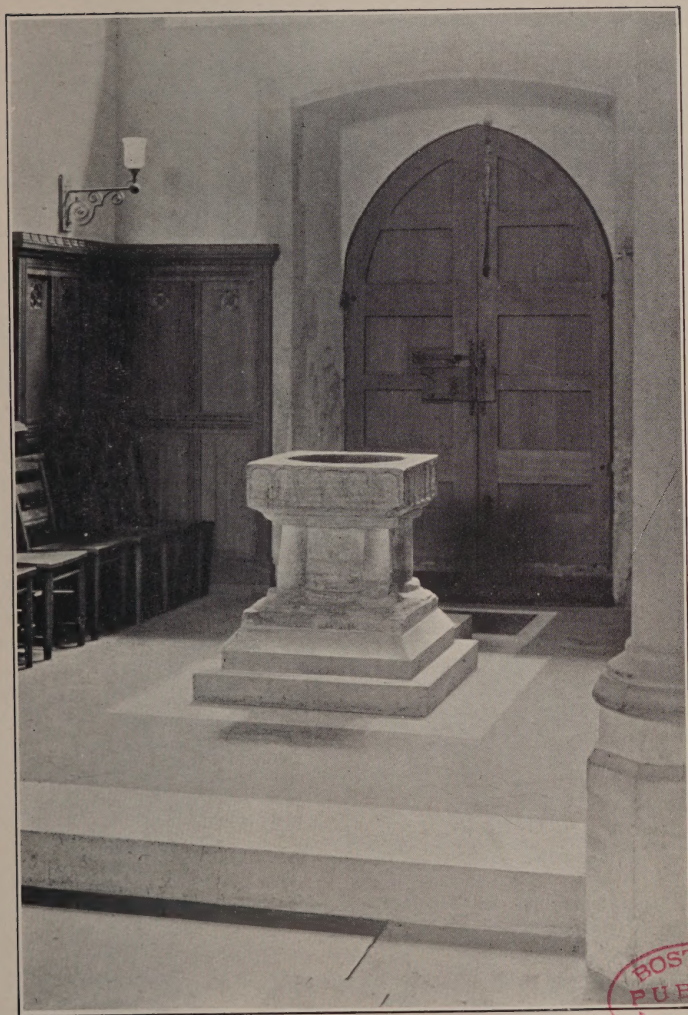
SEATS.

In Mr. Oldrid Scott's report on the Church, dated 1876, he stated that there were some old nave benches still remaining, and suggested that others of the same design would be needed for the fitting of the Nave. The funds available did not permit of that being done, and the Church was fitted with chairs. In 1923 oak benches were placed in the centre part of the Church to replace the chairs. The rest of the Church is to be fitted with benches as soon as funds allow. In ancient times, while the Norman Church was in use, no seats seem to have been considered necessary for the worshippers, and this is still the case in eastern lands. Until about the fourteenth century, stone benches ranged against the wall were the only seats provided. This is said to be the origin of the phrase, "Let the weakest go to the wall." Sermons were not so frequent or so long as at a later date.

THE ROOF.

The ancient roof beams were formerly concealed by plaster. This was removed in 1880, and it was at first thought that in consequence of their great age the original chestnut* beams would have to be replaced by new ones, which were included in the specification of work to be done. When all was ready for their erection, the builder, after a more careful survey when they were fully uncovered, reported that the old ones, notwithstanding their great age, were quite strong; and so they

* British oak is obtained from *Quercus Pedunculata* and *Quercus Sessiliflora*. Their timber is of equally good quality, though different; the latter is what is called chestnut in old buildings.—LINDLEY'S BOTANY.



BAPTISTERY—HARLINGTON CHURCH.

are still in position. They are beginning to show signs of decay, but may still last for many a day. The greatest care used to be exercised by the old builders as regards the timber used. Viollet-le-Duc states that none of the oak employed was of great age—60, 80, or 100 years at the most. It was cut before the heart had begun to decompose. The tree was barked before being cut, the felling being done in winter, and then only during a certain moon. It was squared, piled, ventilated under cover, and seasoned for several years. When well ventilated and protected from damp and from contact with stone, the duration of well seasoned oak is almost illimitable.

The Baptistry.

THE West Window, in the Perpendicular Style of architecture which prevailed in the fifteenth century, is of admirable proportions. In 1907 it was found necessary to re-lead the window, which was in a dilapidated condition, but as much as possible of the old crown glass was preserved with the new lead work. The effect of this beautiful window with its ancient tracery, and the foliage of the trees outside showing vaguely through the dim glass, is delightful. The West end of the Church, under the Tower, has been used as a Baptistry since the restoration of the Church in 1880. In 1907 it was fitted with oak panelling, and the present West door put to replace a narrower one. For generations the bells used to be rung from this place and the marks worn by the ropes can be seen in the stone under the West window.

The Font.

IN early times the administration of Baptism was limited to the principal Church of each city or diocese, and the custom still holds in Florence, Pisa, and some other places in Italy. In this country we read of Saxon converts being baptised in rivers or in a building over a well, but in the middle of the eleventh century a Font became a recognised feature in each parish Church, placed generally near the door to symbolise the entrance on the Christian life.

The beautiful Purbeck marble Font at Harlington, in which for more than seven hundred years the children of the parish have been baptised, is of Transitional Norman character, and dates from about 1190 A.D.

It consists of a large circular stem, with four smaller ones connected by an incurve, supporting the bowl, which is externally square, with arcading round it. This is divided on the West side into five, on the other sides into six panels. It is possible to read some mystic meaning into this difference in the sides, but probably it came from careless workmanship. The former position of the Font was in the Nave, on the North side, near the Belfry door. The moulding at the base indicates the Transitional Period between the Norman and Early English Style.

The lead lining of the bowl is the original one. There was at first a domed metal cover, of which the marks of the hinges and fastening may still be seen. Tradition—whatever it may be worth—has it that the metal of the original cover was used by Cromwell's soldiers as material for making bullets. The modern step on which the Font stands is of the kind of stone known as "Hopton Wood."

In mediæval times Fonts were filled and the water consecrated only twice a year, on the Eve of Easter and of Whitsunday; in the Prayer Book of Edward the Sixth (1549) this was altered, and a direction given—"The water in the fonte shal be chaunged every moneth once at the lest." In our day the water is supplied freshly for each administration of Baptism.

The Font Cover used to be kept locked in mediæval times: this was desirable when the water was so seldom changed, and it has been suggested that the locking of Fonts may also have been to prevent any superstitious use of the consecrated water, in what used to be called "white witchcraft." The present oak cover was provided in 1907, and is worthy of notice for the excellence of the iron work with which it is decorated.

SOUTH WINDOW IN BAPTISTERY.

The glass in the window is by *Kempe*, almost the last window made before his death, and it is interesting to compare it with the East window in the Church, an

early work by the same artist. The subject of the Baptistry window is the Presentation of Christ in the Temple. It was erected in March, 1908, by Mrs. Haddock, in memory of her husband, who for thirty-one years was Rector of Harlington. The great thickness of the wall is noticeable in the splay of the window, unusually placed for a Tower light. The window is modern, having been pierced about the middle of the nineteenth century, in order to light the space under the gallery. When the splay was replastered in 1907, some brickwork was laid bare, roughly built, with wide plaster joints, and evidently never meant to show. A considerable number of Tudor bricks were found amongst modern ones, and Mr. Oldrid Scott considered it probable that when the opening was cut, material for lining the splay was taken from some old wall or building.

We have in England many instances of brickwork from Roman times, and from Tudor times, with but little between. It used to be said that brick making was a lost art in this country for a thousand years—from the fifth to the fifteenth century—but recent investigation has considerably modified this sweeping statement: late thirteenth and early fourteenth century brickwork exists in the East Riding of Yorkshire and other parts: Essex is specially rich in Church brickwork of various periods. In the "Transactions of the St. Paul's Ecclesiastical Society" (Vol. VI.) Mr. Garratt refers to the Baptistry window as "Tudor," but this is a mistake. The only evidence in support of it being the fact that in the lining of the splay, under the plaster, there are some Tudor bricks, but they are intermingled with modern ones and can easily be accounted for. On the other hand there is conclusive evidence that the window is modern:—

Engravings of the Church, 1803, show the Tower without the window.

Sperling's description of the Tower in 1849, enumerating the windows, makes no mention of it.

Local tradition tells of its having been pierced to light the space under the gallery, which was erected in 1842.

The external stonework is very unlike that of the Tudor period.

The North Aisle.

THE Aisle, which was added to the Church in 1880, contains some ancient features.

The window at the West end of the Aisle is fifteenth century work. When the addition was made, the window was moved from its original position in what was then the North wall of the Nave, opposite the similar one in the South wall.

The blocked doorway dates probably from about 1300 A.D. Its original position was on the North side of the Chancel.

The Romanesque window, of Early Norman type, has been much "restored." It was moved from the original North wall of the Nave to its present position.

The low and narrow doorway leading to the Vestry is an interesting specimen of early Tudor work. In its original position it may have been the priest's door.

Of modern work—the white marble monument at the East end of the Aisle to Lieutenant-General Rodolph De Salis, is by *Boehm*. The General led his regiment, the 8th Hussars, in the Charge of the Light Brigade at Balaclava.

There are brasses in the Aisle to other members of the De Salis family.

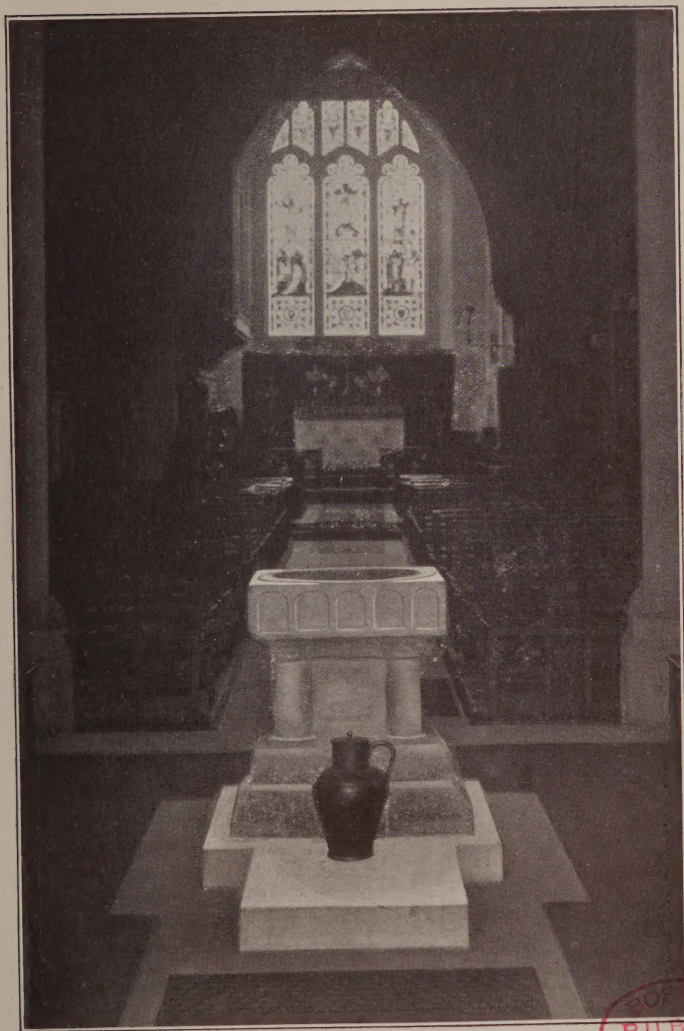
WAR MEMORIAL TABLET.

The Tablet on the wall near the Lectern was dedicated by the Bishop of Kensington, March 16th, 1920. Designed by Charles Oldrid Scott, architect; executed by Whitehead & Sons.

The Chancel.

CHANCEL ARCH.

THE history of the Chancel arch is not quite clear. Probably there was in the twelfth century a round arch leading to the Norman Chancel, such as may still be seen in the neighbouring Church of Bedfont, and



THE FONT—HARLINGTON CHURCH.



this arch apparently was not altered when the present Chancel was built in the fourteenth century; but at some later date the arch, which must have been inconveniently small, was removed, and an unsightly structure, partly of wood, put in its place. The present arch was built in 1880.

THE ORGAN.

"In mediæval times an organ was very generally used in a Parish Church, but, for the most part, it was a small portable instrument called a *regal*, less frequently a *positive*, or organ placed in a fixed position. Sometimes Church organs were let out on hire, and carried from place to place as required. In the fourteenth century two organs were frequently used in Churches—one fixed and the other, probably, portable. By the beginning of the sixteenth century the science of organ building had greatly developed and some fine instruments were constructed. In this country organs were, despite other changes, retained until the Commonwealth, when so fierce a raid was made upon them that hardly one survived that wave of wanton destruction. At the Restoration, revival came with reaction, and a fine English school of organ building grew up. But it took long to furnish the barren Churches, and the orchestra of two or three instruments was relied on to lead the simple music of the parochial services of those times."

(W. D. Caroe, F.S.A.).

It is by no means an easy thing to place an organ suitably in an ancient Church. In 1880, when the restoration of the Church was carried out, an organ was put in a somewhat cramped position, bracketed in the Chancel, occupying the recess of one of the ancient windows.

The organ thus placed was by *Bishop*, and had previously been in a private house at Rickmansworth. In 1913, the instrument, being in bad repair, was rebuilt by *Hele*. The possibility of erecting it in another place, and again opening to view the ancient window, was carefully considered, and the advice of Mr. Scott, the architect, asked.

It was, however, found necessary to re-erect it in the same position, as (amongst other reasons) the

HARLINGTON CHURCH

ancient window had been cut into in 1880 to make the Vestry. The tone of the organ is good, and competent judges consider the specification well suited for a small Church.

SPECIFICATION OF THE ORGAN IN HARLINGTON CHURCH.

Compass of Manuals C C to A.

Compass of Pedals C C C to F.

GREAT ORGAN.

- | | | | |
|----|----------------|------|---------------------------------|
| 1. | Open Diapason | 8ft. | |
| 2. | Dulciana | 8ft. | Lowest octave grooved to No. 3. |
| 3. | Clarabel Flute | 8ft. | |
| 4. | Suabe Flote | 4ft. | |

SWELL ORGAN.

- | | | | |
|----|------------|------|---------------------------------------|
| 1. | Gamba | 8ft. | |
| 2. | Rohr Flote | 8ft. | Lowest octave grooved to No. 4 below. |
| 3. | Gambette | 4ft. | |
| 4. | Geigen | 8ft. | |

PEDAL ORGAN.

- | | | |
|----|---------|-------|
| 1. | Bourdon | 16ft. |
|----|---------|-------|

COUPLERS.

1. Swell to Great.
 2. Swell to Pedals.
 3. Great to Pedals.
 4. Swell Octave.
 5. Swell Sub-Octave.
- 4 and 5 working through Swell to Great.
 Tremulant to Swell.
 Two composition pedals to Great.
 Pneumatic action throughout.

EAST WINDOW.

The tracery of the East Window was in all probability originally of a flowing character like the others in the Chancel, but, as in the case of many other Churches, was destroyed in the seventeenth century and brick and plaster tracery, more curious than beautiful, put in its place. When this showed signs of collapse in 1895 the present stone tracery was put to correspond with that in

the West Window. It is instructive to compare the tracery of the two windows: the copy in the East Window is quite good in its way, but lacking the "something" which makes the original in the West Window so attractive. In "Church Walks in Middlesex," 1849, the Rev. J. H. Sperling has a Note.—"The East Window, a Debased insertion of three lights with singular tracery, retains some very excellent stained glass, viz.: the Holy Name on a ruby ground; intersecting triangles; also some miscellaneous fragments of white lilies on a blue ground, with oak leaves and acorns." The only remaining fragments of the old glass are at the extreme top of the window.

The present stained glass is in memory of JOHN FRANCIS WILLIAM COUNT DE SALIS. It is by *Kempe*, erected in 1873, and is an interesting example of his early work. The subject of the Crucifixion is treated in a somewhat unusual way. While the Centre Light has the figure of our Lord on the Cross with the Blessed Virgin and St. John at the foot, the side lights, with the two thieves and the grouped figures beneath the Crosses, carry out the idea of acceptance or rejection of the Salvator Mundi. The figures and faces are admirable, as well as the colouring, but the lower part of the window, with conventional foliage surrounding the sacred monogram and the symbols of St. Peter and St. Paul, is hardly so successful. When the brick and plaster tracery was removed in 1895 an alteration in the glass of the window was necessary, the stone tracery which replaced it being more slender, and the same artist designed the coloured bands which now, with good effect, surround the whole.

A comparison of this window with one in the Chancel by *Willement*, executed only a few years earlier, gives some idea of what we owe to the late Mr. Kempe in the revival of the art of glass painting. One of the last windows by *Kempe* is in the Baptistry of this Church.

SOUTH-EAST WINDOW OF CHANCEL.

For two centuries this window with its flowing tracery in the Decorated Style, was entirely blocked by the large Bennet monument, since moved to the South wall of the Nave. When the monument was moved some traces of colouring were found on the splay of the window,

and may still be seen. The stained glass in the window—subject: “The Ascension”—was erected in memory of LT. GENERAL RODOLPH DE SALIS, who died in 1880. There is also a monument to him at the East end of the Aisle.

SOUTH-WEST WINDOW OF CHANCEL.

The glass in this—subject: “The Resurrection”—was erected in memory of CHARLES LOUIS DE SALIS, who died in 1845.

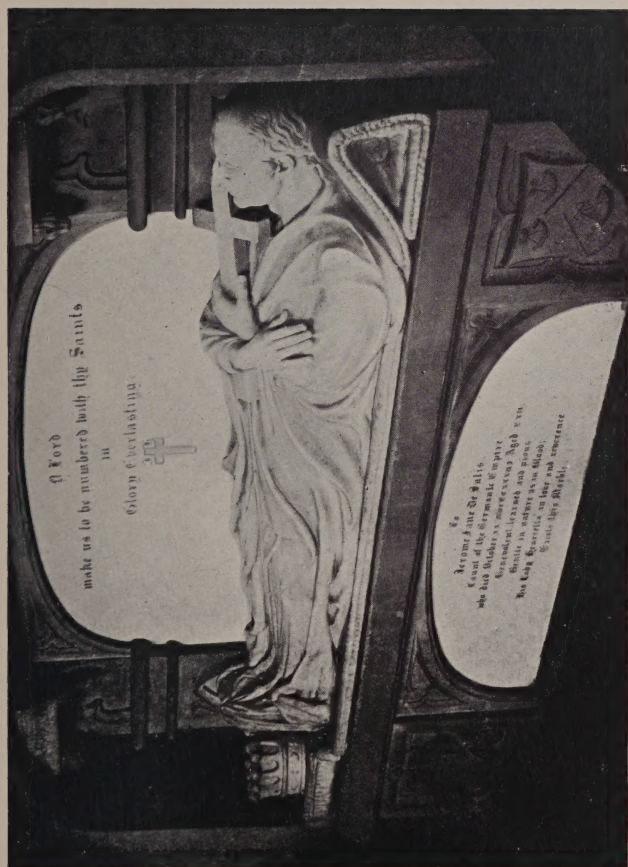
The artist was *Thomas Willement* (1786—1871), Heraldic Artist to George IV., Fellow of the Society of Antiquaries, and Artist in Stained Glass to Queen Victoria. Some of his windows are to be seen in St. George's Chapel, Windsor; in the Temple Church; and in the Chapel Royal, Savoy.

DE SALIS MONUMENTS.

Recumbent Statues in the Sacrarium.

These two monuments as originally placed had canopies over them and projected into the Sanctuary. At the restoration of the Church in 1880 the canopies were removed and the figures recessed into the walls.

The statue of COUNT JEROME FANE DE SALIS on the South side is very fine, both in design and in details of the modelling. This monument is of special interest, as being one of the most important works executed by *Richard Cockle Lucas*, whose name, a few years ago, was much before the public in connection with a certain wax bust, about which a great deal of international controversy took place (a summary of the discussion was given in “The Times” of November 10th, 1909). The wax bust was purchased for an immense sum by an expert of European reputation, Dr. Bode, Director of the Berlin Museum, who attributed it to *Leonardo da Vinci*. After the purchase was made, much weighty circumstantial evidence was produced to show that the bust was executed by R. C. Lucas from a picture by Leonardo, entitled “Flora.” The German authorities, however, refused to admit the possibility of their having made a blunder; and the outcome of the controversy has been, in the first place, greatly to shake public confidence in experts, however distinguished, and, secondly, to bring

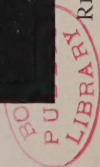


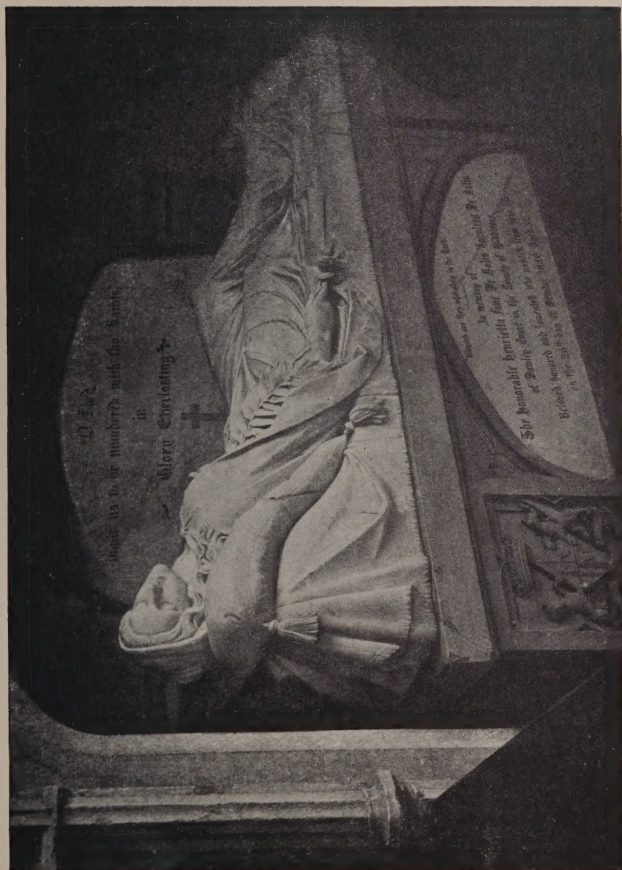
O Lord
make us to be numbered both thy Saints
in
glory everlasting.



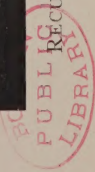
Requiescat in pace
Comit de Salis
qui hunc sepulchrum in pace
transiit. Requiescat in pace
Anno Domini 1711. MDCXI.
Rex Regi. Rex Regi. Rex Regi.
Rex Regi. Rex Regi. Rex Regi.
Rex Regi. Rex Regi. Rex Regi.

RECUMBENT STATUE IN HARLINGTON CHURCH—COUNT DE SALIS.





RECUMBENT STATUE IN HARLINGTON CHURCH—COUNTESS DE SALIS.



into greater prominence the works executed by R. C. Lucas, of which the recumbent statue in Harlington Church is one of the most important.

The corresponding monument on the North side of the Sanctuary is to the COUNTESS HENRIETTA FANE DE SALIS, daughter of Dr. Foster, Bishop of Kilmore, third wife of the Count. She lived to old age, but the recumbent statue represents her in earlier life. The artist was *Theed*, the younger, who executed the colossal group "*Africa*" on the pedestal of the Albert Memorial in Hyde Park.

In connection with that generation of the De Salis family, Augustus Hare, in his autobiography, narrated a romantic story in which one of the prominent figures was Count Giovanni Mastai Ferretti, afterwards made Pope and known to history as Pío Nono. The story would be even more interesting if it were in accordance with fact, but unfortunately it was drawn largely from imagination.

The original home of the Salis family was in the Grisons, where they held a prominent position, and, from generation to generation, members of the family served their country well as statesmen, generals, envoys, and in other posts of responsibility. There has been much variation in the mode of spelling the name.

In 1571 Giambattista a Salice, ambassador to Berne and Venice, commander of the forces in the war against the Spaniards, was made by the Pope a Knight of the Golden Spur. For accepting it he was fined 2,000 crowns and banished from the Grisons by the Evangelical party.

In Queen Anne's reign, Peter, a member of the family, was envoy from the Grisons to this country. The Emperor made him a Count of the Holy Roman Empire.

His son, Jerome, settled in England and was appointed envoy from England to the Grisons.

For generations the De Salis family have had connection with Harlington Church; many of their monuments are in the Chancel and North Aisle.

There is an imposing tomb in the Churchyard, over a family vault, and in another part of the Churchyard is a granite cross erected by Mr. and Mrs. Cecil Fane De Salis, of Dawley Court, over the grave of their sons, Henry Edmund de Salis, killed by an accident while with

HARLINGTON CHURCH

his regiment, and Jerome Joseph De Salis, who died of wounds received in action and was buried at Harlington with military honours. The name of another son, George Rodolph De Salis, who died of wounds in France, is recorded on the War Memorial Cross.

TABLET on S. wall of Chancel to ROBERT COOPER, Rector of Harlington and Archdeacon of Dorset. He left a sum of money for keeping his tomb in good order. The tomb is duly kept in order, but no longer contains the body. When the foundations of the present Vestry were laid in 1880 the body was removed and reburied in the Churchyard.

BRONZE TABLET erected by the parishioners in memory of EDWARD I. HADDOCK, Rector of Harlington, 1873—1904. By his efforts the restoration of the Church was carried out and the North Aisle added; the Organ was provided, the Altar-rails erected, and the Belfry refitted.

MONUMENT to WILLIAM FANE DE SALIS and his wife. This is placed in an arched recess, of fourteenth century date, which was discovered and opened out in 1876, and may originally have been intended for a tomb. The monument is by *Inigo Thomas*. When first erected the medallion was deeply sunk, but in 1907 it was brought more forward.

TABLET to the memory of JOSEPH TRAPP, D.D., a former Rector of Harlington. He was the first Professor of Poetry at Oxford University. (For further details see the "List of Rectors").

ALTAR RAILS.

These were erected about the year 1893, and are of the beautiful kind of stone known as Serpentine, found at the Lizard, in Cornwall. The steps and foot pace in the Sanctuary, which were erected about the same date, are of alabaster.

THE TILING is of curious design, with doves and palm trees, copied from a few specimens of mediæval tiles found in the flooring of the Church at the junction of the Chancel and the Nave. The few remaining specimens of the original tiles are incomparably better than the copies now laid down in the Sanctuary.

It is thought that mediæval tiles in this country were made in imitation of Roman mosaics, which in England are found to be chiefly composed of tesserae of baked clay. The process of manufacture supposed to have been generally employed may be thus described—squares of well compacted clay, usually from four to six inches, with a thickness of one inch, were dried, probably in the sun, to the requisite degree of hardness, having a stamp impressed on them which bore a design in relief, so as to leave the ornamental pattern in cavetto: into the hollows thus left clay of another colour, most commonly white or pipe clay, was then inlaid or impressed. The tile thus prepared was then faced with a metallic glaze, which gave to the white clay a yellow tinge, and a more rich and pleasing tint to the red.

[cf. "Specimens of Tile Pavement," by Henry Shaw.]

The Monemouthe Brass.

THERE are at the present time only a few ancient Brasses in Harlington Church, but there is reason to believe that formerly there were many more. The Easter Sepulchre and the Lovell monument have empty spaces to indicate where brasses used to be, and an undated rubbing of the Monemouthe brass in the possession of the Society of Antiquaries has on it a note:—"When this Church was repaired and altered a few years ago by the late Doctor Gabriel (Rector) there were a great many Brasses and inscriptions taken away and others covered by pews at the great entrance of the Church."

JOHN MONEMOUTHE.

Both the brasses which remain are of considerable interest. The small brass, a half-length effigy eleven inches in height, now on the North wall of the Chancel, is in memory of John Monemouthe, a former Rector of this parish. In the "Novum Repertorium" it is stated that Monemouthe's will bears date 1419, and was proved in April of that year. In it he expressed a wish to be buried in the Chancel of this Church.

The brass represents him in Eucharistic Vestments, and the inscription, as is usual in fifteenth century

brasses, is in Latin: † "*Hic jacet Johes Monemouthæ quonda rector istius ecclie . . . Amen.*" The gravings are not very deep: the brass is simple, but the art is good.

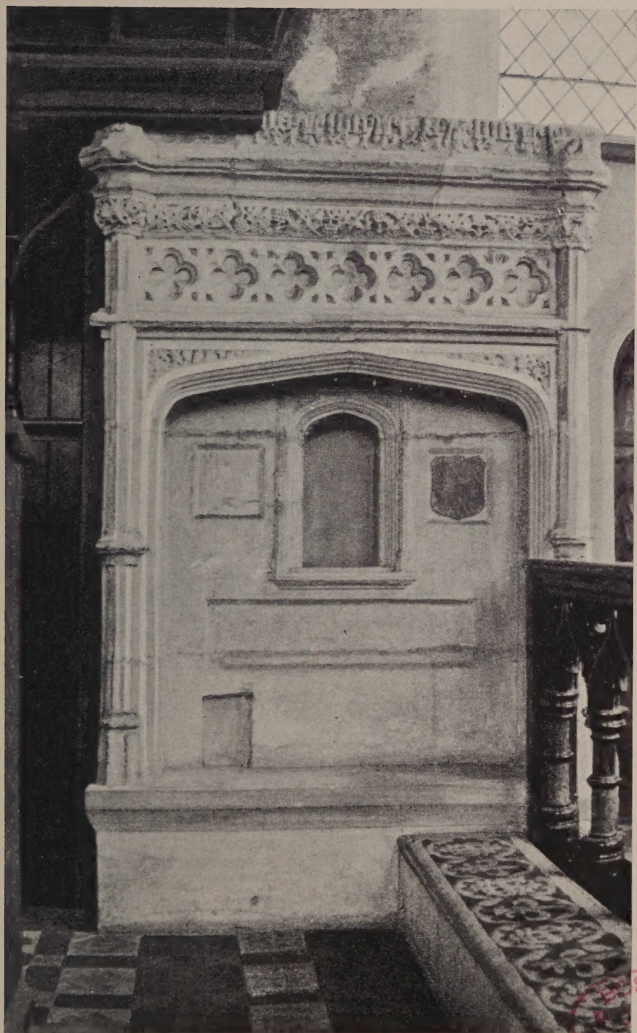
The usual prayer for the soul—"*cujus aie propitiatur Deus*"—has been erased, but can still be read. Local tradition has it that the erasure was made by the pikes of Cromwell's soldiers; but it is more likely that it was done by a friendly hand in order to prevent the total destruction of the brass by Edward the VI.'s Commissioners. Middlesex Churches suffered with special severity from Puritan fanaticism during the great pillage, and in many brasses erasures were made by friends, before the visit of the Commissioners, of anything which could offend prejudice and so give excuse for destruction.

The indent of the brass can be seen in a stone before the Lectern, but its original position was on the floor in the centre of the Chancel.

The Easter Sepulchre.

THIS monument, which was used as an Easter Sepulchre and for three hundred years formed a canopy over Gregory Lovell's tomb, is perhaps the most interesting object in Harlington Church; interesting in itself as a beautiful specimen of Tudor work, it is of far greater interest as connected with an ancient observance which for at least six centuries prevailed in the English Church as well as on the Continent. In the Roman Catholic Church services are still held during Holy Week in connection with the "Altar of Repose"; the Greeks have a somewhat similar rite, which has been described as follows: on Good Friday the Archimandrite, after a lection from the Gospel, brings from the Sanctuary a large ikon representing Our Lord, and places it in a grave, shaped like a mausoleum, in the centre of the Church, and the Reproaches are sung in a very impressive manner. In some places the ikon (or a painting on white satin) is borne through the streets upon a bier, as if going

†In monumental inscriptions the words are frequently abbreviated. "Johes" = Johannes; "quonda" = quondam; "ecclie" = ecclesiæ; "aie" = animæ.



THE EASTER SEPULCHRE—HARLINGTON CHURCH.



to burial, preceded by priests, choristers and funeral music, the people following behind in great numbers, carrying lighted tapers.

Easter Sepulchres in English Churches may be divided into five classes:—

1. A simple recess in the wall.
2. A temporary erection, put up each year and decorated with rich hangings—Churchwardens' accounts of ancient date show that this was common.
3. A Tomb under which, by special privilege, a benefactor or patron of the Church was buried—as at Harlington.
4. A vaulted enclosure with carved figures—as at Lincoln.
5. A Chapel of the Holy Sepulchre—as at Winchester.

Comparatively few Easter Sepulchres remain in English Churches, as they were for the most part destroyed in the sixteenth and seventeenth centuries, the Puritan party regarding them with great hostility. Some of those that escaped destruction at that time were, as in this case, allowed to fall into ruin during the Georgian and Early Victorian period.

In order to understand the use for which they were meant and the reverence with which they were regarded (as instanced by the clause, often inserted in ancient wills, desiring burial in Church near "the Sepulchre of the Lord") we must try to realize the conditions of mediæval Church life. The people, though doubtless at some periods devout and fairly well instructed in the outlines of the Faith and their religious duties, were, what would be considered now, very ignorant; unable to read, even if books had been available, and with no direct access to the Scripture Narrative. Is it to be wondered at that the Clergy tried to impress on men's minds some of the facts connected with the Burial and Resurrection of Our Lord by dramatic ceremonies? Any who have been present at the Ober-Ammergau Representation must know what vividness it gives to the sacred story.

Holy Week observances such as were connected with the Easter Sepulchre might in our time be unsuitable and

unimpressive, but in past ages may well have been a useful means of teaching; helping many to enter into the lessons of the season.

The object of the observance, however much obscured at times by corruptions or superstitions, was to impress on the minds of simple folk the teaching of the Gospel Narrative as given by St. Matthew.

“When Joseph had taken the Body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.”

“They went and made the Sepulchre sure, sealing the stone, and setting a watch.”

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the Sepulchre. The Angel answered and said unto the women, ‘Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for He is risen, as He said. Come and see the place where the Lord lay. And go quickly tell His disciples that He is risen from the dead.’”

There was considerable variety in the “uses” of different Churches during Holy Week, but in every case, from the time when the Host and Crucifix were moved on Maundy Thursday from the Altar to the Easter Sepulchre, lights were burning and watch kept, night and day, to Easter morning. In some parishes there were Guilds of the Holy Sepulchre, the members of which undertook to keep vigil; in some the guards were soldiers in full armour; in some the faithful scattered violets and sweet smelling flowers before the Sepulchre; in some the draperies were of great magnificence.

The fullest description of usages in connection with Easter Sepulchres is to be found in a valuable article by the late Major Alfred Heales (*Archæologia*, vol. 42, read Mar., 1868), from which some extracts are given:—

“*As regards the Ceremony used.* It was a rubrical ceremony as distinguished from a ‘mystery’ or ‘miracle play,’ but there was also a performance permitted (tho’ not enjoined), which can scarcely be distinguished from a ‘mystery.’ Different places had their different customs, and the office books of

some of them contain fuller rubrics than are found in others There existed no rigid rule of uniformity."

"The ceremony may, in general terms, be described as the deposit on Maundy Thursday of the Consecrated Host and the Crucifix from the High Altar in a place apart, where it remained concealed for a time (the spot being carefully watched and guarded) in signification of the deposit of Our Lord's Body in the grave; partly also from an ancient belief that His Second Coming would be on Easter Eve, on account of which St. Jerome conceived that the people should wait in Church till midnight, for Christ's appearance."

"The ceremony was called in England 'The making of the Sepulchre,' and allusions to it are numerous."

"In early times it would appear that all parochial Churches had not the right to such a Sepulchre."

"The earliest English authority is as old as the Saxon times. It will be found in the '*Concordia Dunstani*.'"

"The ceremony appears to have been not compulsory, but only permissible."

"The earliest records of the ceremony refer to the deposit of the Crucifix only in the Sepulchre, but a far more beautiful act, which we must imagine to have been subsequently introduced, appears in the Sarum, and other Missals. It is the deposit of the Host with the Crucifix in the Sepulchre, which prevailed up to the second year of King Edward VI."

"One light at least was always burning while the Holy Sacrament remained there."

"Very early on Easter morning, before sounding the Matins bell, the Host was removed to its usual place on the Altar, and there was performed in some, and apparently many, monastic Churches and Cathedrals a peculiar ceremony called "The Office of the Sepulchre." The custom as practised in the time of St. Dunstan (who died A.D. 988) is described thus: when the third lesson is read, four brothers vest themselves; one of them, bearing a palm, seats himself at the Sepulchre, the other three wearing

hoods, and bearing thuribles with incense, come as though seeking something to the Sepulchre saying the verse '*Quis revolvat nobis lapidem?*' "

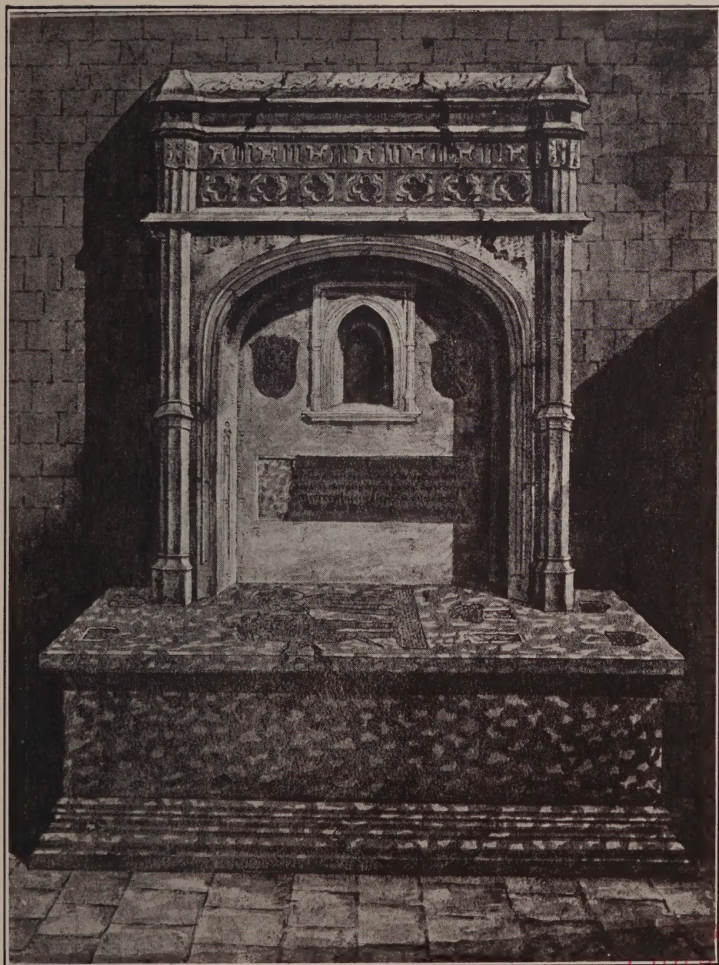
"The one seated there (vested in an alb), personifying the Angel, and the others the three Marys coming with spices to anoint the body. Then the one within, seeing the others approach, begins to sing in a low, soft voice, '*quem quaeritis?*' and the others answer together, '*Jesu Nazarenum,*' to which he replies, '*Non est hic; surrexit sicut prædixerat. Ite nunciate quia surrexit a mortuis.*' . . . The rest, turning to the choir, sing '*Alleluia surrexit Dominus.*' He, as though calling them back, sings the antiphon '*Venite et videte locum,*' and rising shows them where the Host was—the cloth only remaining in which it was wrapped—whereupon they set down their thuribles, and taking up the cloth spread it towards the choir, and, singing the antiphon '*Surrexit Dominus de Sepulchro,*' place the cloth upon the Altar, then the Prior begins the hymn '*Te Deum Laudamus,*' and all the bells are rung together. Then follow Matins."

Gregory Lovell's Tomb, of which this formed the canopy, was in its complete state a singularly beautiful monument. The Easter Sepulchre was never meant to stand on the floor level as now placed, but raised at the back of an altar tomb. There is in the Library of the Society of Antiquaries an admirable coloured drawing which shows the appearance of the tomb before it was broken up, and Mr. George Clinch has been kind enough to photograph the drawing for reproduction in these notes. Even at the time the drawing was taken part of the inscription plate was missing, but the most important part was in place and legible—

[Pray for] ye Soules of Gregory Lovell Esquyer sutyme lord

———of this Church and Anne his wyffe at whois
 ———whyche Gregory decessyde ye xxii day of Octobr
 ———d Mcccccxlv and ye said Anne decessyde
 ———or lorde God My

[whose Soules Jhu pardon]



LOVELL MONUMENT—HARLINGTON CHURCH—AS IT APPEARED
FORMERLY.

(From a coloured drawing in the possession of the Society of
Antiquaries).

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Evidently the inscription was put during the lifetime of Anne, leaving the date of her own death blank; but no one troubled to fill it in when the time came.

The *Dexter* Coat of Arms (Lovell and Cornwall) is missing: the *Sinister* (Lovell and Cornwall impaling Bellingham quartering Burneshead) was for many years incorrectly placed lower *Dexter* on the Lovell stone, and was moved back to its original position in June, 1918. When it was being replaced the marks of the original rivets were found to correspond exactly to the holes in the brass, thus confirming the opinion of heraldic experts as to its original position. No evidence has been found as to the period at which the monument was mutilated by having a portion of the top sawn off.

Search has been made in vain for the Will of Gregory Lovell, but many Wills of that period contain directions for burial at or near the venerated spot where the Easter Sepulchre was wont to be made.

It would be easy to multiply instances. One will suffice.

In the neighbouring Parish of Stanwell, Middlesex, Thomas Windsor, by his Will dated 1479, directed that he should be buried "on the North side of the quer of the Church of Our Lady of Stanwell, afore the ymage of Our Lady wher the Sepulture of Our Lord stondeth—I will that there be made a playne tombe of marble of a competent height, to th'entent that yt may ber the blessid body of Our Lord and the Sepulture at the time of Estre to stand upon the same."

He left directions that four tapers and twenty-two torches of wax (each weighing 16lbs.) were to be used at his funeral, after which sixteen of them were bequeathed to the nearest parishes in Middlesex, so Harlington must have received the bequest of a wax torch. The Stanwell Easter Sepulchre—by far the most interesting monument connected with that Church—is no longer in existence. In 1862 a door was made in the Chancel, and, to facilitate this, the Windsor monument was moved to a position near the North door: later on it was thrown out into the Churchyard and no trace of it can now be found.

We find references at different dates to the tomb at Harlington and its brasses.

1800. *Lysons.*

"On the North wall of the Chancel is a Gothic monument with an obtuse arch, ornamented with quatre foils and foliage (under which are the effigies of the deceased on a brass plate) to the memory of Gregory Lovell, Esq.". . . .

1812. *The Gentleman's Magazine.*

"On the steps leading to the Chancel on the North side is a monument (figure given) to the memory of Gregory Lovell, Esq., Lord of the Manor. . . It consists of an altar-tomb placed under a flat arch *The effigies of brass of himself and family inserted originally in the wall and on the surface of the tomb have been entirely removed.*"

It is improbable that the Lovell effigies, which we know to have been in place a few years later, were ever missing. The figure given (with the lettering "Monument at Harlington") is really the Stanwell Easter Sepulchre (cf. *Gentleman's Magazine*, Nov., 1793, Plate III.). The effigies of the Stanwell monument, which in general form resembled the Harlington one, were undoubtedly missing and the correspondent of the *Gentleman's Magazine* confused the two.

1849. *Sperling.*

"On the North side of the Altar, serving for a credence, is a late canopied altar tomb *with brasses* of Gregory Lovett (*sic*) and Anne his wife, 1545."

1857. The latest description which has been found of the tomb in its original position is in "A Lecture on the Village of Harlington," by H. O. Myers, dated January 27th, 1857.

"On the North side of the Communion Table is an altar tomb in a very dilapidated condition. It is surmounted with a stone canopy under which is a recess in the wall this aperture has been closed. On either side of this recess are coats of arms."



GREGORY LOVELL—BRASS IN HARLINGTON CHURCH.



ANNE LOVELL—BRASS IN HARLINGTON CHURCH.

The statement that "the aperture has been closed" suggests the idea that when Easter Sepulchres were abolished, the parishioners, to save the whole monument from destruction at the hands of Commissioners—Royal or Parliamentary—closed up the recess where the consecrated Host used to be placed in Holy Week. It is likely that it was at the time when all prayers for the souls of the departed were erased from the brasses in the Chancel.

The next record in the history of the Harlington Easter Sepulchre is a melancholy one. At some time subsequent to January, 1857, the altar tomb of Gregory Lovell, which with its canopy had been allowed to become much dilapidated, was done away with. The top slab, containing the brasses, was placed upright in the South wall of the Chancel,* and the canopy, or Easter Sepulchre, was put away where the organ now stands, in an arched recess (corresponding to the one at the South side now occupied by a De Salis monument), where it was hidden behind the high backs of wooden pews. From this recess it was after some years removed, and lifted to the shelf of the window north of the Altar, where Mr. Oldrid Scott found it when his report on the Church was drawn up in 1878. The restoration of the Church drew attention to its monuments, and competent archæologists came to the conclusion that the despised monument, which had been so barbarously treated, was not only an exceptionally beautiful specimen of Tudor work, but one of the comparatively few examples of an Easter Sepulchre which survived the troublous times in the history of the English Church.

The Lovell Brasses.

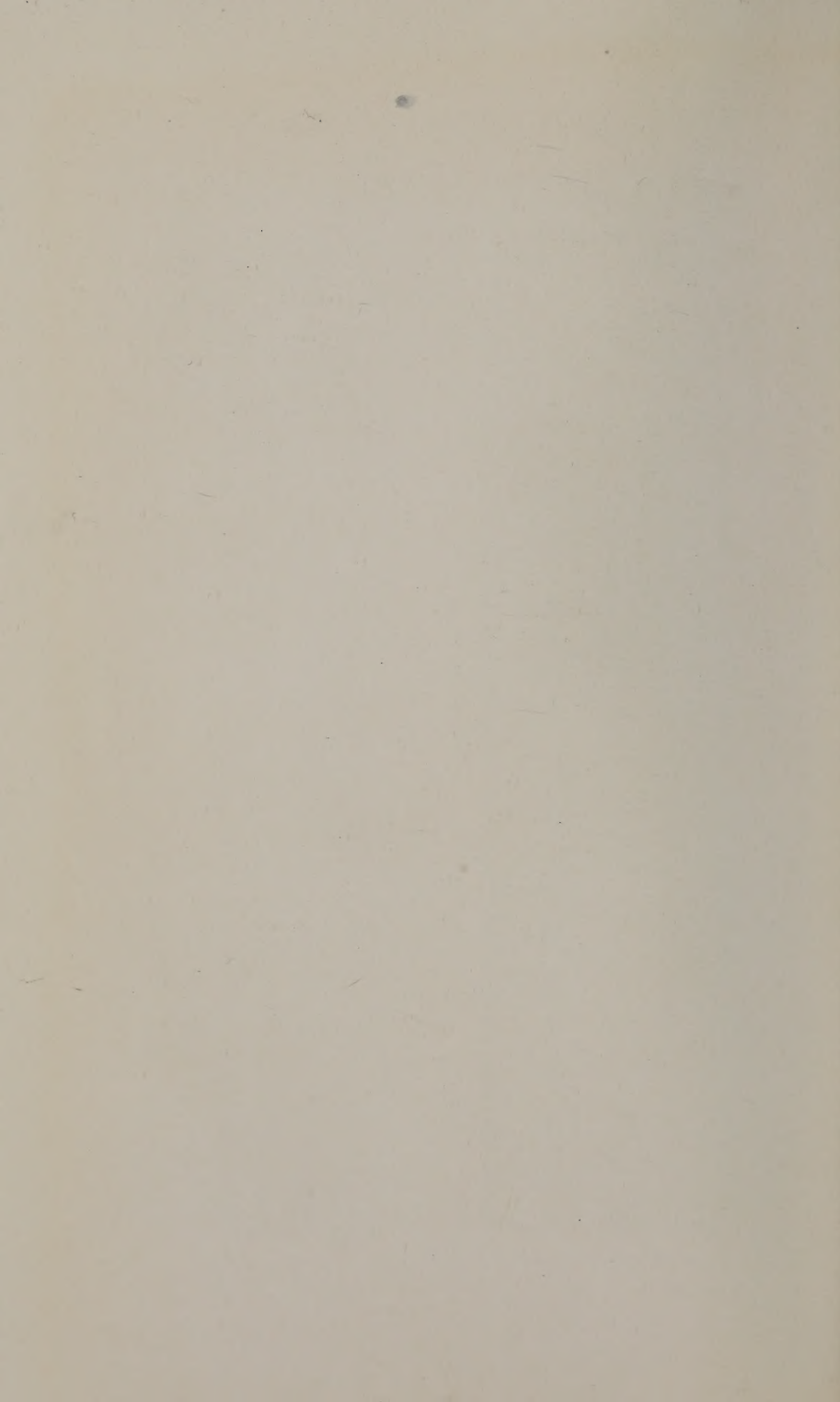
ONE of the many branches of the Lovell family took early root in Middlesex, Berkshire and Buckinghamshire, and continued there—in or about the same neighbourhood—for several centuries. They started from one Geoffrey Lovell, in the reign of

* Of course it got broken in the move, and that led to the discovery that the inscription and shields are palimpsests. There is no record of the effigies being reversed and examined till it was done in 1918.

Henry I., or from one Lovell of Bray, about the same period: they appear as hereditary Masters of the Royal Buckhounds from the time of Henry II. to Edward III.; some of them were grand Falconers to Royalties; one of them was *cocus reginæ*, or Cook to Eleanor, Henry III.'s Queen. This "Master Henry Lovell," as he was always termed, seems to have been an important personage, and received grants of various manors at Boveney, Dorney, and Winkfield.

John Lovell of Dalley and Herdyngton was Sheriff of Middlesex in the time of Edward III. In 1357 his rents in Harlington were forfeited, as he was convicted of a felony, and delivered, as a convicted clerk, to the Abbot of Westminster by the Justices of the King's Bench. His brothers Nicholas and William were also outlawed in the same year. In 1361 they were pardoned, at the request of the King of France, for good service rendered in France. There are records of Thomas Lovell of Dalley, 1380-1415; of John Lovell of Herdyngton and St. Clement Danes, 1450; of Thomas Lovell, Patron of the Church at Harlington, his son being the Gregory Lovell commemorated in the brass. In looking through the list of Rectors it appears that no less than five Rectors of Harlington were appointed by Gregory within eight years. Is it unfair to suppose that he must have been somewhat difficult to get on with? In Merton Church there is a beautiful tomb in memory of a Gregory Lovell, Cofferer to Queen Elizabeth, a contemporary, but no relation of the Harlington Gregory.

The monument, with brasses, on the South wall of the Chancel is of the date 1545, and has effigies of Gregory Lovell and his wife, Anne, an inscription plate and two shields with coats of arms; another shield was wrenched off and stolen in 1906, fortunately rubbings of the missing shield (obverse and reverse) are in existence. There are also spaces beneath the inscription which formerly contained smaller brasses. The middle space held the effigy of the daughter, in the same attitude and the same form of dress as her mother. An old rubbing in the possession of the Society of Antiquaries gives three inches of the upper part of the figure, the rest having



been broken off before the time the rubbing was taken. All the brasses on this stone are palimpsests.*

THE STONE with chamfered edges into which the brasses are sunk, now built into the South wall, formed the top of an altar tomb which for three centuries stood on the North side of the Sanctuary, having behind and over it the Easter Sepulchre as a canopy.

THE EFFIGIES.

Gregory Lovell is represented in armour of mixed mail and plate. The height of the brass is $18\frac{1}{4}$ inches. Anne Lovell (height of the brass $17\frac{1}{4}$ inches) is represented in the dress of that period, wearing a "French Hood," an embroidered collar, and puffed sleeves. In his "Manual of Monumental Brasses," the Rev. H. Haines stated that brasses by the same artist may be seen at Croydon; Albury; All Hallows Barking; and St. Mary's Islington.

THE INSCRIPTION.

Here lyeth Gregory Lovell Esquier late lorde of this towne of Harlinto and patorn of this Churche and Anne his wyffe Dowghter to Davyth Belyngbm Esquier who betwene them had issue one dowghter before the sayd Gregory decessyd ye whiche Gregory deptyd this worlde w'out heire of his body the xxiiith day of October in the lvi yere of his Age and in the yere of our lorde God Mcccccxlv Amen.

The prayer for their souls has been erased even more completely than in the Monemouthe brass.

The plate is a palimpsest, the inscription on the reverse, or earlier side, runs thus:—

Here lyeth George Barlee the sone of Willm Barlee of th . . squyer whiche George whyle he lyved vowed himself to . . seynt John Ferlm in England and he decessed the xliiith d . . the yere of our lord god mxxiii on whose soules Jhu . .

* The term "palimpsest" is, in the first instance, applied to a parchment from which the writing has been erased and something written in its place, but is also applied to a Brass which has been turned and engraved again on the reverse side.

The obverse (Gregory Lovell's memorial) is a combination of two older brasses. When the engraver† got an order for the Lovell brass he decided to use the Barlee brass for the purpose (having no doubt purchased it amongst other spoil from churches for a trifle), but, finding that it was not quite long enough for his purpose, soldered on another piece of brass from some other memorial (cir. 1500-20) which has traces of drapery on it. The dates show that there was an interval of only thirty-two years between the two inscriptions. While it is evident that George Barlee was very badly treated in having his memorial so soon turned to another use, it may be noticed as a suggestive fact that during that interval occurred the wholesale destruction of monastic Churches and the scattering of their monuments. Where this original brass was first erected we have no means of knowing, but there was a well known family in Hertfordshire bearing the name of Barlee.

With reference to what is said in the Barlee inscription about "vowing himself to Saint John of Jerusalem in England" some light is thrown on the matter by the fact that in the neighbouring parish of Cranford one of the two manors into which it was divided was held, first by the Knights Templars, and after the suppression of that order, by the Knights Hospitallers of St. John of Jerusalem: also Harefield Church, which is only a few miles away, was, with the tithes, given to the Knights of the same order.

The inscription plate on this monument is not exactly in its matrix, but slightly shifted to the right. When first the plate was found to be a palimpsest it was hung on rings to allow both sides to be seen. These rings in time wore away, and the plate became loose. For several years it was mislaid, during which time the Serpentine altar rails were erected, and unfortunately allowed slightly to project over the ancient stone. The brass plate was recovered in 1905, and the plan was adopted of having it rehung a couple of inches to the right of its matrix, so as to allow of both sides being examined.

† There existed in those times a famous company of brass-makers at Isleworth: possibly they were the culprits.

Church of St. Peter & St. Paul.
Harlington.

Reverse of Heraldic Shields on Lovell Monument



Reading suggested by M^r Mill Stephenson FSA

Here lyeth Roger and Elizabeth his wife
 which Roger was chamberlain to the most high
 and illustrious princess the Lady Margaret
 Countess of Richmond and Derby mother of the
 King which Roger deceased the last day of . . .
 in the year of our Lord . . . and Elizabeth deceased
on whose soules Jesu have mercy
 I pray you to say a paternoster and an ave

HERALDIC SHIELDS ON LOVELL MONUMENT IN HARLINGTON CHURCH.



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Mr. Mill Stephenson, Fellow of the Society of Antiquaries, in his "List of Palimpsests Brasses," has given a full description of the shields on this monument. From that description the following particulars are taken.

THE SHIELDS (measurements, $6\frac{1}{2}$ ins. by $5\frac{1}{4}$ ins.) bear the following arms:—

A. UPPER DEXTER (*Arg*) *a bugle horn (Sa), stringed (Or)* Bellingham, quartering (*Arg*) *three bendlets (Gu) on a canton (of the second) a lion passant (of the first)* Burneshead, *with a Crescent in fess-point for difference.*

This Shield should be on the lower dexter; an old rubbing shows the original shield to have been lost. It no doubt bore Lovell quartering Cornwall.

B. UPPER SINISTER. Quarterly, I. and IV. (*Gu*), *three bars nebuly (Or) a canton ermine* Lovell, II. and III. (*Arg*) *a lion rampant (Gu) crowned (Or) debriused by a bend (Sa) charged with six bezants* Cornwall (?), impaling Bellingham quartering Burneshead as above.

The Shield on the Easter Sepulchre was for many years placed lower dexter on this stone. It was restored to its original position in 1918.

THE LOWER SINISTER SHIELD (Lovell quartering Cornwall) was wrenched off and stolen in 1906. In order to avoid further loss the remaining Shields were fixed in their places, so the reverse cannot now be examined.

REVERSE OF HERALDIC SHIELDS ON THE LOVELL MONUMENT.

All belong to the same inscription, which appears to point to one Roger ———, Chamberlain to the Lady Margaret Beauford, Countess of Richmond and Derby, mother of the King—*i.e.*, Henry VII.

The Lady Margaret, mother of Henry VII., was the founder of Christ's and St. John's, Cambridge. She died in the Abbot's house at Westminster, 29th June, 1509, and has a splendid tomb by Torregiano in the Abbey.

Restoration of the Church in 1880.

"RESTORATION" is a word of dread to all who love old Churches, such a lamentable amount of injury has been and is being done under that name, but it may be questioned whether the indiscriminate abuse showered on restoration is not nowadays being somewhat overdone. Everything depends on what is aimed at and how the work is carried out. Restoration, often so disastrous, *may*, under competent direction, make clearer the architectural history of the building by a careful and reverent bringing to light of ancient work hidden away in tasteless times. When members of Archæological Societies visit Harlington it is not unusual to hear laments that the Church was restored forty-five years ago: they may be asked to bear in mind that much of the beautiful ancient work which they now justly admire was invisible (blocked or built up) till the Church was restored.

The work at Harlington was carried out with great care, and was due to the efforts of the late Rector, the Rev. E. I. Haddock, who, by the generous aid of parishioners and friends, was enabled to raise a sum of £3,140 for the purpose. The architect was Mr. J. Oldrid Scott. It may be well to record the chief alterations made at that time.

The noble western arch was before that time almost concealed, and its effect entirely lost, by the projection of a hideous gallery, erected forty years previously, extending eastward as far as the Norman windows: doing away with this was an immense improvement.

The roof was opened out to show the beams, as in old times. Before 1880 there were plaster ceilings both to nave and chancel.

The chancel arch was at that time an ugly structure, partly of wood (date unknown; not the original arch).

The recessed arch on the south side of the chancel, now occupied by a De Salis monument, was discovered and opened out.

The window farthest to the east in the south wall of the chancel, with its effective tracery, was till then entirely blocked by the large Bennet monument, now placed on the south wall of the nave.



INTERIOR OF HARLINGTON CHURCH, 1872.
Showing the Chancel Arch and the Nave Benches.

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The opposite window in the north of the chancel was also blocked by the beautiful structure, then for the first time recognised as an Easter Sepulchre.

Externally the church before 1880 was entirely covered with plaster, except the tower. The plaster was removed to show the flint.

The altering of the ancient form of the church by throwing back the north wall of the nave and adding an aisle was to be regretted from an architectural point of view, but churches are something more than ancient monuments, and no faculty for the removal of the unsightly gallery could be procured without providing a corresponding amount of accommodation.

A Report on the Church, written by Mr. Scott, shortly before its restoration, is given, as a record of its condition at that period.

REPORT MADE BY MR. JOHN OLDRID SCOTT,
MAY 23rd, 1876.

"I have made an examination of the Parish Church at Harlington, with the view to forming an opinion on the repairs necessary to bring the building into a substantial and satisfactory condition.

The Church consists of a Nave and Chancel without aisles, a west end Tower and a South Porch. It was no doubt originally Norman, but the South door and, perhaps, two small windows alone remain of this style. It is very fine in design, and deserves, as it requires, extensive and careful reparation. I think it is very probable that the Norman Chancel arch remained till comparatively recently, and that it being found inconvenient from its small size, was removed and the present archway of wood substituted for it.

The Chancel, being of an earlier date than the Nave, leads to the conclusion that it was added to the old Norman Nave, which was allowed to stand for some fifty years longer; when in the fifteenth century the existing one was substituted for it, the Chancel arch alone being left, till, in its turn, it had to make way for a yet more modern erection.

The Tower is probably of the same age as the Nave; it is very simple, but is pleasing in effect, and

HARLINGTON CHURCH

is certainly improved by the quaint bell cot which surmounts the stair turret.

The South Porch is a good example of sixteenth century woodwork; it is in fairly good condition, but needs some repairs, and the lower part of its side walls will have to be renewed.

The Chancel has been entirely of one age; it is simple in design, but all its details are good. A new Chancel arch will, of course, be necessary; and this should be designed in accordance with the character of the Chancel rather than the Nave.

The tracery of the East Window was removed in the seventeenth century, and new tracery of brick and plaster substituted. This is peculiar in design, but is interesting, and was, I think wisely, retained when stained glass was inserted two years since.

The effect of this window is less satisfactory outside than in, the colour and texture of the plaster being unpleasing, and the connection between the late tracery and the Decorated arch being imperfect. These defects may, I think, be remedied without difficulty.

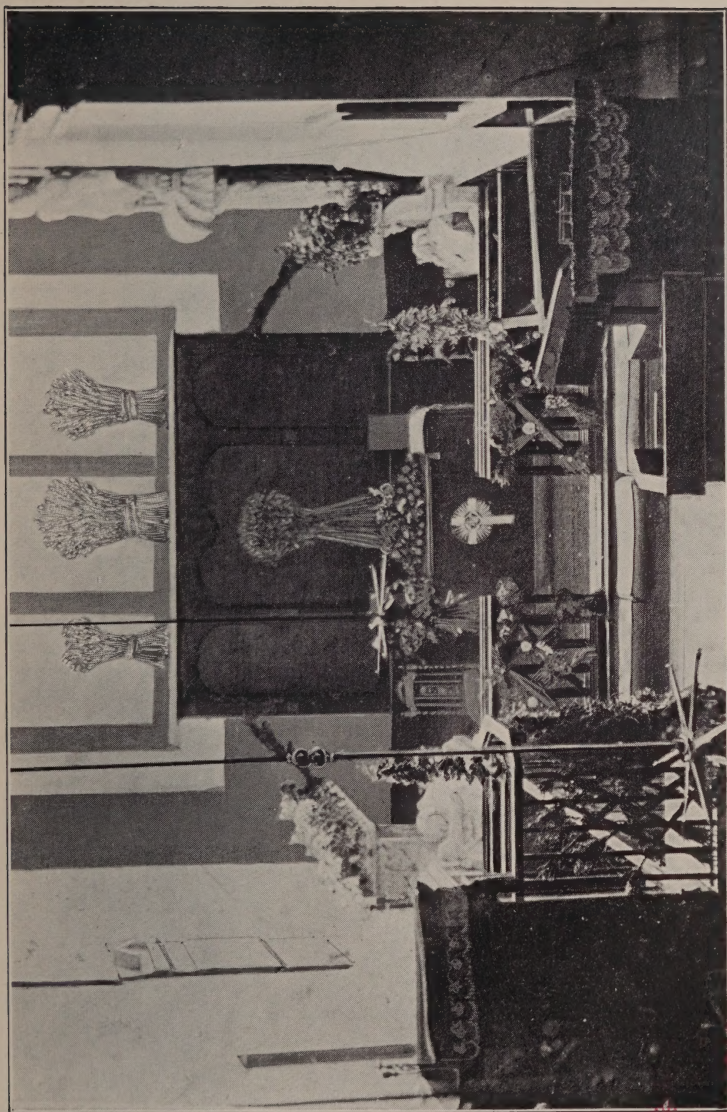
One of the South windows of the Chancel is blocked up by a large monument.* It is desirable that some other position should be found for this—perhaps in the Nave—and this window opened out.

Within the Sanctuary, on either side of the Altar, is a monument, each consisting of an effigy under a low canopy. These, I understand, must remain where they are; but as they greatly encroach on the space within the Altar rails, and cause much inconvenience, I should recommend that they should be recessed into the wall about one foot. If it were practicable to remove the canopies, and substitute for them simple recessed arches, similar to that found in the South wall of the Chancel, it would be an advantage in every way.

An ancient monument† of very good design, has been planted in the sill of the North-east window,

* The Bennet monument, now in Nave.

† The Easter Sepulchre.



EAST END OF HARLINGTON CHURCH IN 1872—Showing the original position of the Bennet Monument, the Tablet to Dr. Trapp, and the De Salis Monuments, with Canopies. From a photograph lent by Mr. R. Newnham.

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whereas it was intended to stand on the floor level. I should be glad if this could be placed more suitably.

The Church retains no traces of its old fittings, as far as the Chancel is concerned. These must be designed to agree with its style.

There are several of the old Nave benches remaining; new ones of the same design will be required to complete the fitting of the Nave.

These old seats having no ends next to the walls, I think it probable that there was continuous panelling, four or five feet high, running along each side of the Nave, as may still be seen at Harmondsworth and West Drayton Churches. This should be adopted, as it greatly enhances the comfort as well as the beauty of the building.

The roofs of Nave and Chancel are old, and of the most usual pattern; they appear to be in fairly good condition, though, no doubt, defects will be discovered when the plaster which now conceals the timber is removed. The Nave roof should show its rafters, nothing but cleaning and repairs being required; that to the Chancel, however, might well be boarded with oak and divided into panels. It would then be well adapted for decorations of a more or less elaborate kind.

It is very desirable that the Chancel throughout should be treated in coloured decoration to some extent, and this would of course apply especially to the East end.

It is fortunate that so good a beginning has been made in the excellent glass filling the East window. I would recommend that the same artist should be entrusted with any other stained glass which is done.

The stone work of the Church generally will require the usual repairs, which must be done with all possible care to preserve every feature and detail in its old age.

The Tower has suffered externally very severely by the decay of its stone quoins, which, as well as its doorways and windows, have been repaired with

HARLINGTON CHURCH

cement: much of this was, however, remedied a few years since, and this work only needs completing.

The Church has, I believe, always been plastered outside as well as in; and unless the old flint work should prove to be better than I expect to find it, this feature should be retained.

I have omitted to mention one matter of importance, namely, the removal of the West gallery, and the consequent exposure of the Tower arch and West window. The arch is an unusually good one, and this alteration will prove an astonishing improvement, raising the character of the interior very materially.

One point of very great importance is the question of accommodation. I am informed that some addition will be necessary, but as I do not yet know to what extent the Church will have to be enlarged, I will only say that the North side appears to be the best direction for extension.

It may be found desirable to add an Aisle of some form both to the Nave and Chancel, the latter serving both for organ chamber and vestry, which would be entered by the ancient door* found on this side of the Chancel.

I may mention that in the course of my examination of the Church I had the good fortune to find apparently a recessed tomb of the same age as the Chancel in the South wall, a second not so intelligible opposite to it,† and cutting into this a Tudor doorway‡ of small size, which probably led into a Sacristy now destroyed.

These features must be more fully investigated when the work is begun; and these, as well as any others which may be found, will be most carefully preserved."

* Now built into wall of North Aisle.

† It was in this recess that the Easter Sepulchre had formerly been placed.

‡ Now entrance to the Vestry.

The Church Plate.

VERY little pre-Reformation Plate is now to be found in English Churches: throughout the whole land only thirty-eight Chalices and eighty-four Patens survived the pillaging of the Churches in the time of Henry the Eighth and Edward the Sixth. Inventories, which in some instances have been preserved, show how extensive the loss has been. The few ancient Chalices which still remain are, for the most part, small, with shallow bowl, which sufficed when the cup was refused to the laity: when the laity were restored to their primitive right of communicating in both kinds a larger Chalice or Cup was provided and a Flagon took the place of the small cruets previously used.

The oldest pieces of the existing Church Plate at Harlington were presented by Sir John Bennet, Lord Ossulston, who was Patron of the living in the seventeenth century. There are no sacred emblems or monograms of any kind on them, but the Bennet coat of arms appears prominently engraved on each.

SILVER FLAGON, of the usual type; height $11\frac{1}{2}$ inches, date mark for 1672; maker's mark OS; Bennet coat of arms (a shield with three demi-lions, rampant, couped, and a similar lion for the crest. No indication to show the colours).

SILVER CUP.—Height $7\frac{3}{4}$ inches; diameter of bowl and foot 5 inches; of the severest Puritan type with the same marks as on the Flagon. Plain straight-sided bowl with plain trumpet stem (similar cups at Cranford and Friern Barnet); devoid of emblem or ornament, but the donor's coat of arms very prominent.

SILVER PATEN.—Cover to above, with the same marks and coat of arms.

SILVER PATEN.—Diameter $4\frac{1}{4}$ inches; on three feet, with the date mark for 1775, and the maker's mark W.T. in a rectangular stamp, the mark of Walter Tweedie; inscribed "Parochiæ Harlington in Com. Middlesexiæ. D.D.R.B. Gabriel S.T.P. Rector 1790." The inscription also appears in English.

DISH.—Diameter $9\frac{1}{2}$ inches. A flat silver dish or plate with the date mark for 1734, and no maker's mark; inscribed "Deo et Sacrae ejus Mansae in Ecclesia de Harlington J.T.S.T.P. ejusd: ecclesiae Rector D.D.C.Q. 1735."

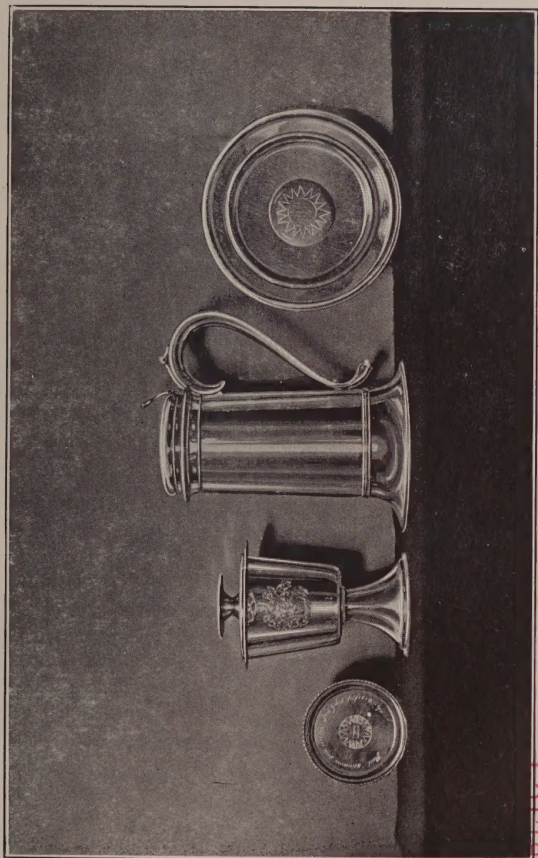
The Bells.

THE records of the Harlington Bells do not take us back beyond the year 1799, at which time there were five bells in a much dilapidated frame.

In mediæval England the Churches were well furnished with bells, and, at first sight, it is surprising that such a small proportion of ancient bells are in existence, but there were many causes which led to their destruction. In addition to losses arising from fire—one of their greatest dangers—bells sometimes became cracked, and so ended their usefulness. They look so solid and strong—immense masses of metal—that it is not always realised how sensitive bells are to anything which checks the vibration, but if bells are rung badly there is serious danger of cracking them.

Apart from injuries arising by fire or accident, great numbers of bells have been wilfully destroyed. Henry the VIIIth was an outrageous robber of Church bells, and utterly unscrupulous about them. We have it recorded that to amuse himself he gambled for the bells and belfry at the East end of St. Paul's Churchyard and lost them. His companion on this occasion was Sir Miles Partridge, "the wych playd with King Henry VIIIth at dysse for the gret belfery."

Others were ready enough to make what they could out of stolen bells, and the traffic in bell metal became so great that export to the Continent was forbidden, the reason assigned being "lest there should be a lack of material in the Kingdom for the casting of cannon." Edward the VIth received an offer from a certain Thomas Egerton to buy "all the bell metal that his Highness now hath in the realme at the price of XXs. everie hunderith weighte." Later on repairs to a Church were sometimes paid for by the sale of the bells: in the eighteenth century this occurred frequently, and cases are on record of Churchwardens raising money in this way for entirely



HARLINGTON CHURCH PLATE.



secular purposes. For instance, the people of Sidmouth, Devon, gave a bell towards the cost of Ottermouth harbour, and at Skidbrook, Lincolnshire, two Church bells were sold to raise money for clearing the harbour which was choked with sand.

The introduction of change ringing, early in the seventeenth century, also led to the disappearance of many old bells. Two or three bells such as were found in the old belfries were of no use for change ringing, and the plan was often adopted of melting down the old bells to form part of a ring of six or more new ones.

Amongst the early Chancery Proceedings preserved at the Record Office there is an interesting document telling how the "power parochyans" of Harlington lost one of the Church bells.

It appears that, when Henry VIIIth was King, something went wrong with one of the Harlington Church bells, "weying eyght hundred pounds weyght"; it got cracked or injured in some way, and "the churchwardeyns of the said parysshe Churche delyvered it by th' assent of the hole parochyans unto one John fford, cityzen and bell ffounder of London, to the purpose and intent that the seid John fford should newe caste and make the seid bell to agree in the treble note and sound to ffoure other bells in the same parysshe then yett hanging." fford undertook to fetch the bell, recast and return it within eight weeks, for the sum of £3 6s. 8d. The Churchwardens, however, omitted to get a receipt for the bell when it was carried off. fford at once melted down the old bell, but died a few weeks later, before the other bell was cast, and then the trouble began. His widow denied responsibility, and shortly after married again, when her new husband also said he had no responsibility. The Churchwardens—Roger Soler and John Mold—together with the Patron of the living, Gregory Lovell (whose effigy in brass is in the Church) bombarded them with applications and demands to carry out the verbal agreement. Counter charges were made, and each side abused the other in unmeasured terms. The cause was brought before Sir Thomas Dudley, Keeper of the Great Seal. We don't know for certain the end of the story—his decision has not been found—but it looks as if the "power parochyans" of Harlington were done out of their bell.

HARLINGTON CHURCH

The document, like most early ones, is undated, but Sir Thomas Audley was Lord Chancellor from 1532 to 1544, so it must have been between those dates that the suit came before the Court of Chancery.

In 1799 there were five bells in a very dilapidated frame: these were recast by Thomas Mears, and a sixth added. The tenor bell became cracked and had to be again cast in 1893.

The present Harlington ring of bells is a somewhat light one, but of pleasing tone. The weights are as follows:—

	cwts.	qrs.	lbs.	
Tenor	7	3	16	1893
No. 5	6	approximate		1799
No. 4	5	„		„
No. 3	4½	„		„
No. 2	4	„		„
No. 1	3½	„		„

The inscription on the Tenor Bell is, "To the Glory of God. This bell was recast and presented to the Parish Church of SS. Peter and Paul, Harlington, Middlesex, by Sir Frederick D. Dixon Hartland, Bart., first Member of Parliament for the Uxbridge Division of Middlesex, A.D. 1893."

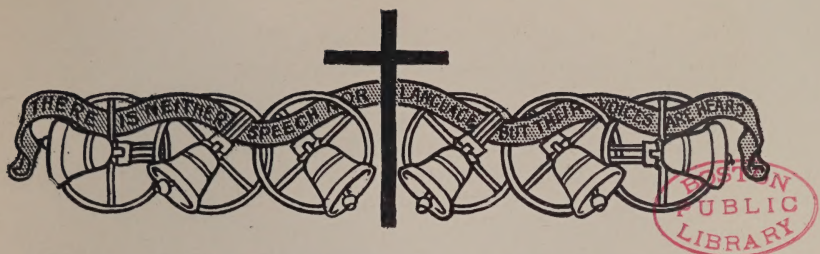
Rev. Edwd. I. Haddock, Rector.

A. Torpey and T. A. Keen, Churchwardens.

The inscription on the old Tenor Bell before recasting was, "Rev. Thomas Chivers, Rector. George Goddard, Ch.warden. Thomas Mears of London fecit 1799."

There is a small endowment of ancient date to provide the bellringers with a "leg of pork" annually, on the fifth of November; and the bellringers' dinner, attended by many of the parishioners, has been an institution for generations. The endowment having been judiciously administered, its value is now £10 a year. The name of the lady of old times who left the endowment is unknown. It is said that some of the parish documents were wilfully destroyed about the year 1800, and the papers relating to this endowment may have been amongst the number.

In 1914 there were seven bellringers and five honorary members who took part in the ringing. When war broke out in August of that year those eligible joined



SCROLL FROM BRASS ON BELFRY DOOR—HARLINGTON CHURCH.



HERALDIC SHIELD—STOLEN FROM LOVELL MONUMENT—
HARLINGTON CHURCH.

the Colours and did gallant service for their country. Two won commissions, one was taken prisoner in a severe engagement, and one fell in action. It seemed as if the Harlington bells must remain silent till the end of the war, but a band of lady ringers came to the rescue, and worked with such enthusiasm and intelligence that they soon became proficient, and carried on the work for the absent ringers—entirely as volunteers, since all fees were put aside for the absent ringers at the Front. It is an incident of parish history worthy of record.

The Ringing Chamber was refitted in 1914 at an expense of £28, raised by subscription. Those who visit it should notice the fine Royal Arms (George II.) hanging on the wall, and an excellent rubbing of the Lovell brass, with its double inscription. The record in the belfry book of the various orders issued in war time for the protection of the public during the air raid danger—such as the silencing of the bells after sundown—will, in years to come, be of interest.

A visitor to the belfry will be well advised to go to the top of the tower, as the view is extensive, and is especially worth seeing when the orchards are in blossom. Close by, the magnificent cedar in the Rectory grounds shows to advantage, and in the distance, due west, Windsor Castle can be clearly seen.

The Parish Registers.

TO the majority of those who visit Churches the Registers are not in the least interesting—mere musty books about which they know little and care less; but if ancient Registers be examined with any degree of care they throw many side lights on contemporary history, and their importance is considerable.

The Marriage Registers of Harlington Church have been transcribed by Mr. Thomas Gurney, for the Middlesex portion of the series of Parochial Registers edited by Mr. Phillimore, now in course of publication. Mr. Gurney has kindly allowed his transcript to be printed in this volume. Three entries which escaped his notice are inserted in the list given in a later chapter.

Parish Registers of a formal kind had their beginning in 1538, when Thomas Cromwell, as Vicar General,

in September of that year (perhaps to remedy the inconvenience caused by the suppression of the smaller monastic houses), issued instructions to the clergy in the name of King Henry VIII. charging them to keep a book recording the day and year of every wedding, christening and burial in their several parishes. This book was to be kept in a "Sure Coffe" with two keys; one to be held by the Rector and the other by the Churchwardens. The Register was to be brought out every Sunday and the entries made for the past week, under a penalty of 3s. 4d. The old Registers are far more interesting than the modern ones, because many quaint and informing remarks are entered, as contrasted with the formal tabulated statements of modern times.

Keeping a Register seems to us, nowadays, such a harmless, not to say obviously useful and right thing that it is hard to imagine anyone objecting to it, but when Cromwell's intention of issuing his injunction became known there was great popular discontent, and riots took place, as a rumour was spread that some tax on the offices of the Church was in contemplation. The injunctions, however, came into force in 1538, though comparatively few Churches have preserved Registers dating as far back as that. In Harlington Church they date from two years later. In 1597 the Convocation of Canterbury made, with Royal sanction, a new ordinance respecting Registers—that each parish was to provide itself with a parchment book, in which the entries from the old paper book were to be fairly and legibly transcribed. At this time it was ordered that the "sure coffe" should be provided with three keys, one for the Incumbent and one each for the Churchwardens, and so we often find in ancient Churches an oak chest with three huge locks.

The order about recopying the entries on parchment enables us to understand why it is frequently found that all the entries before about 1600 are in the same handwriting, the accuracy of the copy being certified by the Incumbent and Churchwardens at the foot of each page.

Some partially informed antiquaries were misled by this into a ludicrous notion respecting the longevity of the clergy of the sixteenth century. In a History of Leicestershire it is gravely stated that a certain Vicar held his office for 92 years, and had the same Church-

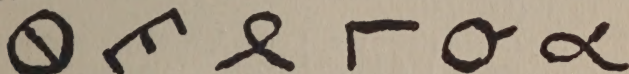
warden for 70 years. This astonishing statement was founded on the fact that the Vicar and his Warden verified the correctness of the copy by signing at the foot of each sheet.

It was a rare thing, in old times, for a Churchwarden to be able to write his name. Occasionally an "Edward" would manage to put a rough E for his signature, or a "Richard" an R, but nearly always it was some special sign which he adopted as his mark and always used: this was much better than the modern habit of every illiterate putting a cross instead of an individual sign.

In the year 1639 we have the entry—

The marks $\left\{ \begin{array}{c} \text{A} \\ \text{B} \end{array} \right\}$ of $\left\{ \begin{array}{c} \text{William Cole} \\ \text{Henry Allen} \end{array} \right\}$ Churchwardens

Other marks found in the Register as signatures are:—



and many more.

The earliest Harlington Register is on parchment, bound in half-calf and non-pareil boards, and measures $12\frac{3}{4}$ in. by $8\frac{1}{2}$ in. It contains Christenings and Burials, 1540-1681, and Weddings, 1540 to 1665. The first eleven leaves are moth-eaten at the top and consequently many of the entries are destroyed. The earliest entries under the several headings are a burial, May 7th, 1540, a wedding, July 12th, and a baptism, August 16th, of the same year. The next volume is a small parchment book bound in vellum, with ornamentation in gold (8in. by $6\frac{1}{4}$ in.), and contains Burials and Baptisms, 1678-1745, with Marriages, 1683-1744. No marriage entries were made between 1665-1683. There is a note at the beginning—"The contents of this book were transcribed out of the former Register until September 15th, 1681, by me, Robert Cooper, Rector." As was frequently the case, neither of the Churchwardens at that time could write his name, so they had to make their marks. Vol. III. is on parchment, bound in doeskin, and measures

11½ in. by 8 in. It contains Baptisms and Burials, 1745-1812, and Marriages, 1745-1753; also a list of Rectors and Curates. The earlier entries in this volume are excellently engrossed to represent double pica type. The late Registers are of the ordinary character.

A few extracts from the Registers may be of interest:—

1546.—“Here endeth the raigne of K. Henry VIIIth.”

1571.—1 Feb., “Edmund Tilliar and Agnes Layton were married at 4 o’clock in the morning.”

1602.—“Here endeth the raigne of our most gracious Soveraigne Ladie Queene Elizabeth whom God tooke from us upon Thursday Ano Dom. 1602 Martii 24 in the XLV year of her highness raigne over us and our blessed peace under her happie government.”

This is a much warmer tribute than the simple entry recording the death of her predecessor, Queen Mary.

1654.—During the Commonwealth, when the use of the Prayer Book was proscribed and the Clergy driven out—an officer called a “Register” was appointed for each parish to make entries in the book, as well as other duties. Under the date of 25th March, 1654, is an entry—“John Sherratt of Harlington sworn and approved before me John Biscoe, Esq., one of the Justices assigned for the County of Middlesex, to be the Parish Register of Harlington aforesaid.” Marriages were civil contracts made before a Justice of the Peace, and baptisms were no longer registered. In the Harlington books for several years before the Restoration there are no entries of baptisms, only of “berths.”

1684.—“Mr. Cooper ye rector built ye two Pews which are on ye right and left hand of the entrance into the Chancel. Ano Dni 1684 for ye use of his family.”

1678.—On the title page of Volume II. is entered—“A Register of those who have been buried

in woollen in ye parish of Harlington in ye County of Middlesex according to the act of Parliament passed to that purpos the 15th day of July in the 30th year of the reign of his M^{tie}. Charles ye 2nd and in the year of our Lord 1678."

The Act referred to was for lessening the importation of linen from beyond the seas, and the encouragement of the woollen and paper manufacturers of this kingdom. An affidavit was to be brought within eight days of the burial, under a penalty of £5, that the deceased was not buried in linen; but no penalty was to be incurred by any person dying of the plague, although such persons should not be buried according to the Act. The Act was not repealed till 1814.

In consequence of this enactment the entries of burials are followed by some such entry as "buried in woollen, affidavit made," "affid. entered," or simply "aff." In many cases the enactment was disregarded and the fine paid.

e.g.—

1703.—July 21, "The Rt. Honble. Bridget Lady Dowager Ossulston. The forfeiture for being buried in a coffin faced in velvet was pd. to the poor 50/-s."

1703.—March 20, "The Rt. Honble. Charles Bennet, Earl of Tankerville, buried in linen. The penalty paid agreeable to the act of Parliament."

1807.—Nov. 28, "The Hon. Peter De Salis, Count of the Holy Roman Empire, died 19th Nov., 1807, Ætat. 69, buried in linen. No affidavit made, penalty was paid and given in bread."

A few other miscellaneous entries may be given :

1696.—Feb. 9th, "The Honble. John Ld. Burleigh and ye Honble. Annabella Benet were married at ye Rt. Honble. my Lord Ossulston (her brother's) hous."

1734.—June 1, "The Honble. Sir William Wyndham of Orchard Wyndham in the County of Somerset, Baronet, and the Right Honourable Maria Catherina Marchioness of Blandford by License Extraordinary."

HARLINGTON CHURCH

- 1701.—May 11th. Baptism. "Charles a Blackmore aged about 17."
- 1708.—Aug. 22, "Robert a Blackmore of my Ld. Ossulston's."
- 1783.—"The act for granting to His Majestie a Stamp Duty on Burials, etc., commenced the 1st Oct., 1783, and in consequence of an express provision in that act a License was procured from three commissioners to make an entry of Burial, etc., without stamp in this book."
- 1786.—Oct. 16th. Burial. "William Woodeson, gent." Lysons states that in the will dated 1781 the following curious directions are found:—
- "Item, I commit my body to the Earth, to be buried in a plain coffin, to be drawn, if not inconvenient, on my own one-horse chair to the church, and then to be carried on the shoulders of six poor men, without any pall or any manner of funeral pomp whatsoever; and I order that the said six poor men be paid two shillings and six pence for their trouble."
- "Item, I order my corpse to be dressed in my last new shirt and muslin neckcloth, and night cap, and my plain nightgown, and my old rusty sword, which always lay by my bedside, in my right hand, and my Latin Testament in my left hand, and my little pillow in the pillow-case under my head."

Throughout the Registers there are frequent entries of strangers such as:—

- "Buried a stranger."
- "A stranger found dead in a straw hovel."
- "A stranger Souldyer under Captain Meredith."
- "A stranger name unknown."
- "A traveller called Old Tom."
- "A poor travelling woman."
- "A person unknown."
- "Mary daughter to a poor traveller."
- "Elizabeth ye daughter of a vagrant or walking nomad."

This may perhaps be accounted for by the fact of Harlington being on a main road, about a day's tramp from London.

The giving of two or three Christian names to a child at baptism, now so common, is quite a modern custom; in the older Registers such a thing is unknown. The first known instance in England is Henry Frederick, Earl of Arundel, born 1608. When first the giving of several names was introduced it was ridiculed as an absurd affectation. Almost the first entry of the kind in the Harlington Registers is under the date 13th September, 1807, and is a somewhat strange one, the child being entered as

"William Welbore *Harlington* Benson."

In making his transcript of the Marriage Register, Mr. Gurney recorded the various ways in which some of the names were spelt.

Bixe. Bix. Bicks.
 Blea. Blae.
 Combes. Combs. Comes.
 Bonsey. Bondsey. Boncey. Boncy.
 Frei. Frie. Frye.
 Gervise. Jervise. Jarvise. Jarvis.
 Nue. New.
 Semor. Seimour. Seymor.
 Lady Pointz. Lady Poins.
 Harmondsworth. Harmondsworth.
 Harmsworth. Harsworth.

To these another name may be added, as given on the Monuments and in the Registers—

Benet. Bennet. Benett. Bennett.

Churchwardens' Accounts'

MANY of the parish Documents, including the Churchwardens' accounts, are said to have been burnt at the beginning of the nineteenth century, so there is not much of interest to notice, the oldest existing accounts dating only from 1804. They contain statements of the Church Rate at that time levied, together with disbursements.

In the early part of the book much of the space is taken up with records of payments for killing sparrows, polecats and hedgehogs (sometimes spelt "heg hog"). The book reminds us that bread was dear, by entries such as "a lofe 9d."; that the journey to London was a serious matter, by such an entry as "going to town with the Register 15/-"; and that the penny post was not yet introduced, by a charge of 9d. for a letter. In 1867 there was a subscription for repairs to the Tower, amounting to £167 2s. od.

Rectors of Harlington.

THE List of Rectors, which it has not been possible to make complete, is taken, with a few additions, from that given by the Rev. George Hennessy, in the "Novum Repertorium Ecclesiasticum Parochiale Londinense."

BIOGRAPHICAL NOTICES OF SOME FORMER RECTORS.

JOHN DE TEWKESBURY is supposed to have been the same as Simon Tunsted, who was born at Norwich, attained some distinction as a miscellaneous writer, and was a man of learning and piety. He is said to have written musical treatises, but this is doubtful. Tunsted was made Minister Provincial over the whole English Branch of the Minorities, or Grey Friars.

JOHN MONEMOUTHE.—His effigy on brass is now in the Chancel. In his will he expressed a wish to be buried in the Church where he ministered.

JOHN KYTE.—A native of London. After taking Holy Orders he became Rector of Harlington, and, on resigning the benefice in 1510, was made Prebend of Salisbury till 1517—also Prebendary of Exeter and Sub-Dean of the King's Chapel at Westminster. In 1515 he was appointed Archbishop of Armagh. In 1518 he was sent with Lord Berners on a special embassy to Charles V. to secure peace between Spain and England, and had interesting adventures in Spain.

He was one of the Prelates who in 1520 accompanied Henry VIIIth and Queen Catherine to the "Field of the



Hic iacet Johannes Monemouthe quondam Rector
 ecclesie de Harlington qui obiit anno 1444

MONEMOUTHE BRASS—HARLINGTON CHURCH.



CHURCH OF ST PETER & ST PAUL. HARLINGTON.

List of Rectors.

<u>Appointed.</u>	<u>Vacated.</u>		<u>Patrons.</u>
1036		The Priest of Herdington Mentioned in Domesday Book. (The records of this Church in Seven times have not been preserved)	
1257 December 1		Galfridus de Fulham ..	
1330 June 25	1333	John de Gloucester ..	William de Harpedon .
1333 March 25		Robert de Byrbache ..	" " "
1333 September 27		Thomas de Ayleson ..	" " "
1363 January 15	1363	John Colyns ..	
	1365	John de Tewkesbury .. Supposed to have been the learned philosophical writer of that name .	Matilda Mirymanst .
1365		Richard Postell ..	" "
		William Stowe .	
1406		John Asahfold .	
		John Bishop .	
1414 December 1	1412	John Mannyng .	
		John Fitzjohn .	
	1419	John Monemouthe . His effigy on brass is in the Chancel.	
1433	1474	John Bokeland .	
1474	1476	Henry Bos .	Eliza . Queen of Edw. IV.
1476 May 18	1502	John Smith, LL.B.	Thomas Lovell .
1502 January 17	1505	Christopher Liffon .	Robert Liffon and Andrew Hill.
1505 October 26		Thomas Wellys .	Robert Forster .
	1510	John Kyte . Bishop of Carlisle. Archbishop of Armagh.	
1510 December 21	1513	John Underhill ..	George Lovell.
1515 November 10	1522	William Hunfrode ..	" "
1522 July 28	1525	William Betts ..	Richard Hawley .
1525 April 21	1528	Richard Bellingham LL.B.	Gregory Lovell .
1528 August 3	1528	William Hawkys ..	" "
1529	1531	John Wyld .	" "
1531 January 5	1533	Richard Foxford, LL.D.	" "
1533	1546	Thomas Ladley ..	" "
1546 September 18	1558	Hugh Glasier .	John Fox .
1558 January 17	1559	Thomas Wood .	Anne Lovell, widow.
1559 March 13	1570	Hugh Zully .	William Rober .
1570 February 1	1589	John Allen .	William Aubrey .
1589 March 12	1599	Thomas Billing .	A. Langworth .
1599 August 30	1603	Joseph Dawes ..	Ambrose Copinger
1603 October 26	1628	William Durrant, M.A.	" "
1628 April 17	1644	Matthew Bennet, M.A.	John Bennet, miles.
1644 September 11		Andrew Grove, M.A.	" "
		Intruded minister under the Commonwealth - Thomas Malthus, Dec 24 th 1658	
	168	John Pritchett .. Pritchett was made Bishop of Gloucester. His monument is in Herefield Church.	Charles II., by lapse .
1681 April 8	1732	Robert Cooper .. Archdeacon of Dorset. Monument in Chancel.	John Bennet, miles .
1732 March 15	1747	Joseph Trapp, D.D. .. Professor of Rhetoric in University of Oxford Mon. in Chancel.	Henry Gibson, late Earl Gibson of Bolingbroke.
1748 April 2	1788	John Williams, M.A.	Edward Stephenson Esq.
1789 January 24	1805	Robert Burd Gabriel, D.D.	Self
1805 April 20	1809	Thomas Chivers, M.A.	John Hill, W ^o Edwardson.
1809 November 3	1816	Joseph Middleton, M.A.	Marian Cann.
1816 January 12	1822	Edward Davison, M.A.	Edw. Davison., of Church S ^t . Durham J.
1822 May 3	1855	Edward Davison, M.A.	" " " "
1855 December 14	1870	Charles Henry Davison, M.A.	Edward Davison.
1870 August 6	1873	William Rylon Andrews, M.A.	Thos. Randle Andrews, of Cleveland .
1873 August 6	1904	Edward Isaac Haddock, B.A. Church restored and enlarged, 1880 .	House, owner, Esq.
1905 April 8		Herbert Wilson, M.A.	Cecilia Davison, widow, and Ed. Hinds Shackle Esq. of the nom. of T.R. Andrews. EP Bally. P.A. French. A.M.V. Haddock.

The Patronage of the Living was presented to the Bishop of London and his successors, February 9th, 1917.

Cloth of Gold," and, attended by six horsemen, was also present at the meeting between Henry and Charles V. at Gravelines. In 1521 he was translated from Armagh to the Bishopric of Carlisle, but was permitted to retain in the Diocese of Armagh two Canonries and one parochial Church, of the value of £60, and was allowed to assume the title of an archi-episcopal See. He took the title of Archbishop of Thebes *in partibus*. He also held the living of St. Stephen's, Walbrook, London, which he resigned in 1534. For these preferments he was largely indebted to the influence of Wolsey, who "conversed freely with him in his prosperity, and applied to him for necessities as a faithful friend in his adversity."

He was required to pay to the Papal Court, as fees for translation, from Armagh to Carlisle, 1,890 ducats, which amounted to two years' income of the Carlisle Bishopric at that time.

On his appointment to Carlisle he carried out "with payn inough and metely gudd helth" extensive repairs and additions to Rose Castle, the episcopal residence, where Kyte's Tower is still to be seen. He applied for a reduction of taxes on the episcopal residence in consideration of his building expenses, "pesyng and mendyng of the old howses in the pertyes wher I ly, which is and must be, as I suppose, contyneuyd all my lyffe." In another letter he wrote of "reparacion in my decayde mansions—dykkyng, gwyksetting and other defensyss about my howse."

In 1522 he was active in repressing disorders on the Scottish border. His correspondence with Wolsey vividly illustrates the disturbed state of the border country. Writing on the 25th June, 1524, he mentioned that he had to make a circuit of sixty miles out of the direct route in order to avoid thieves and reach Carlisle in safety.

As Bishop of a border Diocese, and accustomed to deal with affairs of State, Kyte was naturally put on various Commissions to treat with the Scots. In 1524 he was one of the Commissioners of Henry VIII. (Thomas, Duke of Norfolk, and Thomas, Lord Dacre, being the other two) to treat with the Commissioners of the King of Scots about abstaining from war. In 1526 Kyte was a plenipotentiary, with Ralph, Earl of West-

moreland, and others, in a treaty of perpetual peace and amity with James V. of Scotland.

In 1529 he signed an instrument approving the reasonableness of the King's scruples concerning his marriage with Catherine of Arragon, and advising recourse to the Pope for a speedy decision of the cause. He signed the renunciation of the Pope's Supremacy on 15th February, 1534, but was one of the Prelates who, adhering to Lee, Archbishop of York, opposed the advanced proposals made by Cranmer and his party in Convocation.

Like other Bishops, Kyte had an episcopal hostel in London—Carlisle House, in the Strand—a large residence extending westward from the Hospital of the Savoy: after his time it was exchanged for another, Carlisle House, in Lambeth Marsh.

He was renowned for his stately hospitality, and it is said that, on occasions, he entertained there Henry VIII., with whom he was on terms of friendship.

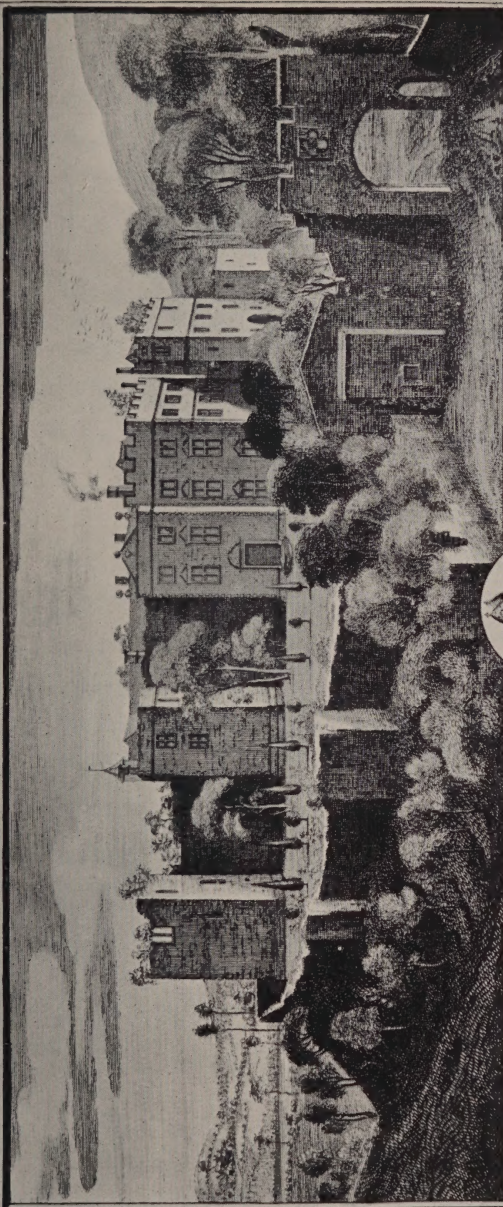
The rising known as the Pilgrimage of Grace, which originated in discontent with the suppression of the smaller monastic houses, was crushed by Henry VIIIth with ferocious severity.

Kyte was suspected of sympathy with the malcontents. In a letter of August, 1537, Sir Thomas Wharton wrote that he had attended the Assizes in Cumberland—

“when dyvers henyous ryottes and oyer unlawfull demenors er laytly donne. Ther is on grett ryott founden to be donne by the commandment of the byscoppe off Kerlesle.”

This was compromising for Bishop Kyte, as pointing to his complicity with the insurgents. A charge of that kind, whether well founded or not, would have placed the Bishop in a position of deadly peril; but Kyte was beyond the power of the King; after some years of ill-health, having ruled pastorally and kept “nobyl household with grete hospitality,” he died in London, June 19th, 1537, and was buried near the middle of the Chancel in Stepney Church. The long and turgid epitaph placed there is too dull to quote; it was referred to in contemptuous terms by Dr. Fuller, author of “The Worthies of England”

THE NORTH-WEST VIEW OF ROSE-CASTLE, IN THE COUNTY OF CUMBERLAND.

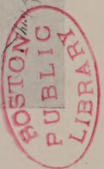


To the Right Rev. Father in God,
 St. George Fleming, Baronet,
 Lord Bishop of Carlisle.
 Your most humble servant,
 Samuel Nairn Esq.
 Bishop of Carlisle.



THIS Castle is called from its situation, the seat of the most illustrious of our nobility. It is situated on a hill, and is a fine specimen of the architecture of the 17th century. The castle is a large building, with a central tower and four smaller towers at the corners. The central tower is the highest, and is topped with a conical roof. The castle is surrounded by a moat, and a park with trees. In the foreground, there is a large gatehouse with a central archway. The sky is cloudy, and the overall scene is a north-west view of the castle.

Kyte's Tower is in the extreme right of the illustration.



(A.D. 1662), as "neither good English, Latin, Spanish or Greek, but a barbarous confusion."

[For information about Bishop Kyte cf
Dictionary of National Biography.
History of Cumberland. Nicholson & Burn, 1777.
History and Antiquities of Carlisle, 1838.
Diocesan Histories—Carlisle. R. Ferguson.
Rose Castle. Dr. J. Wilson.]

JOHN PRITCHETT.—The date of his institution to the living is given in the "Novum Repertorium" as July 18th, 1661, but this must have been his re-appointment by Charles II. at the Restoration, as, in the Commonwealth Survey of 1650, it is stated that "one Mr. Pritchett is our present minister, put in by Sir John Bennet." He seems therefore to have been one amongst the many thousands of clergy who were deprived of their livings in the time of the Commonwealth. An intruded minister, named Thomas Malthus, came into possession on Dec. 24th, 1658. As Malthus took possession on Christmas Eve we may be sure there were no Services on Christmas Day in Harlington that year: the Puritans hated its observance—Evelyn in his diary narrated his experience of the previous year. He and a congregation of faithful Churchmen venturing to meet for worship on Christmas Day (1657), during the administrations of the Holy Communion by Mr. Gunning, the Chapel was surrounded by soldiers and all the congregation carried away as prisoners. The soldiers did not interrupt the worship, waiting until it was completed; but "as we went up to receive the Sacrament the miscreants held their muskets against us, as if they would have shot us at the Altar."

During Pritchett's incumbency Harlington Church seems to have been in financial difficulties—not to be wondered at considering the circumstances. In the Parish Register of All Saints' Church, Lewes, there is an entry under the year 1678—"Collected on brief ye 19 day of May for ye parish of Harlington in ye County of Middlesex ye sum of four shillings and five pence."

We have no information as to the special purpose of this Harlington brief.

Briefs were issued under letters patent, authorising charitable collections for any public or private purpose,

and are referred to in the rubric of the Communion office, where it is directed that after the Creed "briefs, citations and excommunications are to be read."

As an illustration of the way in which briefs were used in those times an entry in "Evelyn's Diary" may be given—"A brief was read in all Churches for relieving the French Protestants who came here for protection from the unheard of cruelties of the King."

Dr. Pritchett held several posts and had to provide for the duty at Harlington being carried on when he was absent. There is an entry in the Register—

1665. Matt Ellerton, *min. off.*

1678. Sam Edwards, *Curate.*

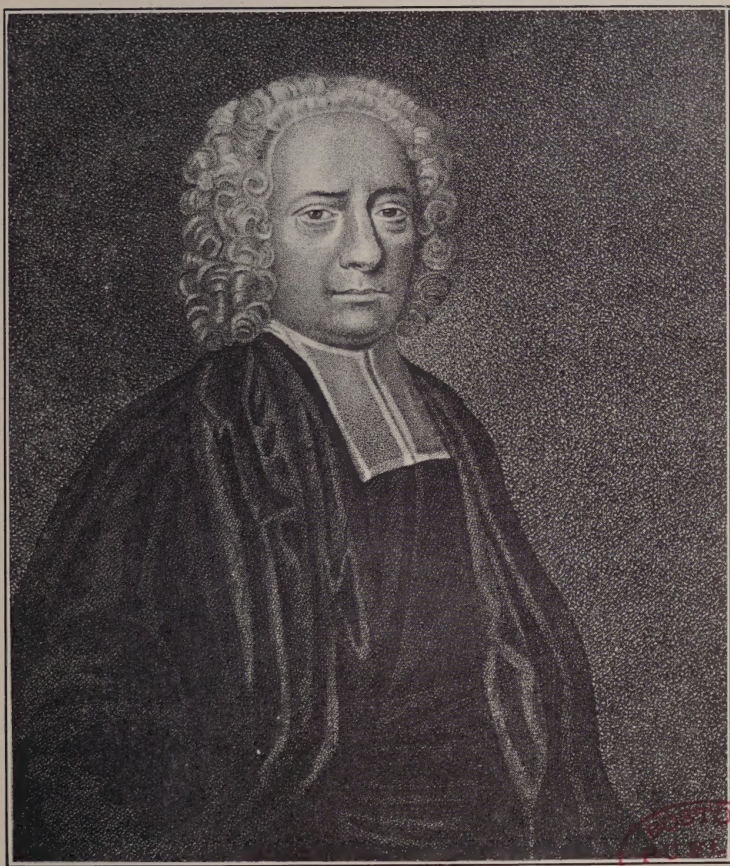
In a book on The Great Plague of London, by Walter J. Bell, Dr. Pritchett is represented in an unfavourable light.

"The Vicar of St. Giles, Cripplegate, was Dr. John Pritchett, a notorious pluralist. On his death, when reputed to be a very rich man, he held, with Cripplegate, his Bishopric, the living of Harlington, Middlesex, and a stall in St. Paul's Cathedral. He gained no honour in the plague. He was amongst the first in flight and never returned in all the months that the infection raged, leaving his city parish in the charge of Thomas Luckeyne, his curate.

When informed in August by Luckeyne that the parish clerk had died at his post, he wrote to him from his retreat, directing that the post be sufficiently supplied and, pending a new appointment, the curate was to take the fees for his pains: a generous soul!"

Pritchett was made Bishop of Gloucester. He died in 1680, in his 75th year, and his monument is in Harefield Church.

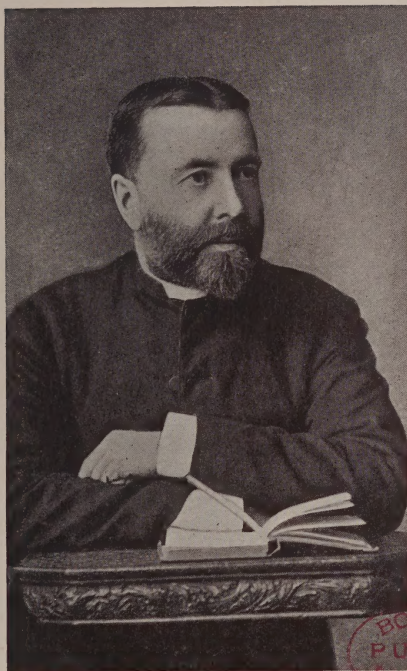
JOSEPH TRAPP, D.D.—1679-1747, Rector of Harlington from 1732 to the time of his death. He was born at Cherrington, in Gloucestershire, educated at New College School, and Wadham College, graduated in 1699, and in 1703 became a Fellow of his College. Early in his academic career Trapp began to versify. His play of "Abramule," or "Love and Empire," brought him "some reputation among the witts." He was the first Professor



JOSEPH TRAPP, D.D.—RECTOR OF HARLINGTON, 1732—1747.



JOHN WILLIAMS—RECTOR OF HARLINGTON, 1748—1788.
(From a portrait in the possession of the Rev. J. C. Williams Ellis).



EDWARD I. HADDOCK, B.A.—RECTOR OF HARLINGTON, 1873—1904.

of Poetry appointed at Oxford, having been elected "to the great satisfaction of the whole University," and held the appointment from 1708 to 1718. His criticisms in his Latin Lectures are said to have been sound and clear, showing thought of his own, not a compilation from others.

The first volume of these *Praelectiones Poeticae* came out in 1711. The book is interesting from a bibliographical point of view, as it is one of the earliest examples of steel engravings inserted in the letter press by the Oxford University Press. The third edition in 1736 was during his time at Harlington. The best remembered of Trapp's works is his translation of Virgil into blank verse, which was the amusement of his leisure during many years. The first volume came out in 1718, the second in 1720, and the translation of the complete works, with explanatory notes and critical observations which have been much praised, was published in three volumes 1731-35. In his translation freedom is sacrificed to closeness of rendering. Several epigrams were made on it, the best known being by Abel Evans, on the publication of the first volume—

"Keep the commandments, Trapp, and go no further,
For it is written that thou shalt not murder."

Trapp plunged into politics as a Tory High Churchman. He assisted Henry Sacheverell at his trial in 1709-10. In 1710 Sir Constantine Phipps, Lord Chancellor of Ireland, took with him Trapp as his chaplain. It seems to have been through the influence of Dean Swift that Lord Bolingbroke appointed him to the Rectory of Harlington. He at the same time held lecture-ships at several London Churches; amongst others, at St. Olave's, Old Jewry, and St. Martin's-in-the-Fields; he was also President of Sion College.

George Whitefield went to Christ Church, Newgate Street, on the 29th April, 1739, and heard Trapp preach against him one of four discourses, "on the nature, folly, sin, and danger of being righteous over much."

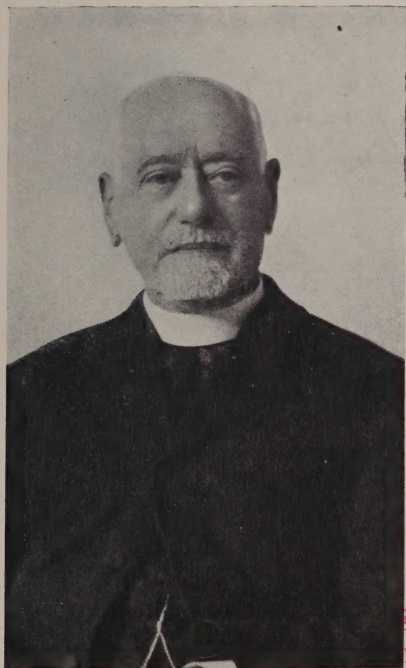
These discourses were printed in 1739, passed through four editions in that year, and were translated into German. Many replies were brought out. Trapp published a treatise against the Church of Rome, and defending the Church of England. He died of pleurisy

at Harlington, on 22nd November, 1747, and was buried on the North side of the entrance into the Chancel, upon the North wall of which a monument was placed (this was moved in 1880 to the South wall). There is another monument erected to him by the parishioners in Newgate Church. His son gave an admirable portrait of his father to the picture gallery of the Bodleian Library, of which an engraving is here reproduced. A copy by Joseph Smith hangs in the hall at Wadham College.

Trapp was a man of striking appearance, and effective in the pulpit as an inculcator of plain morality.

JOHN WILLIAMS, M.A., whose memorial tablet is on the South wall of the Nave, near the pulpit, was the son of Robert Williams, of Brondanw, Merioneth. The Williams traced their descent from Collwyn ap Tango, and were entitled to bear the arms of that prince, who was the founder of the fifth royal tribe of Wales.

John was the third son, and did well in his University course. He became assistant master at Dr. Hewett's School, near Windsor, and after the Headmaster's death married the widow, Mrs. Hewett, and removed to Harlington on his presentation to that living. Mrs. Hewett had one daughter married to a Captain Botelier, who mysteriously disappeared on his wedding day. The story runs that while seated at the wedding breakfast a message was brought to the bridegroom that a person desired to see him on urgent and important business which brooked no delay. Captain Botelier, rising from the table, left the room, and from that moment was never seen or heard of again. He was in the army, and it was supposed that he was either a member of some secret Jacobite Society or was the victim of a political conspiracy. The Boteliers at one time owned property near Harlington. After his appointment to Harlington, John Williams still continued to take a few private pupils, and amongst others the son of the Dutch Ambassador of that time was placed under his care. A curious story is told in connection with this. The night before the Ambassador was expected at the Rectory to arrange for his son's arrival, Mrs. Williams awoke her husband in the middle of the night declaring that a man stood at the foot of the bed. Mr. Williams with difficulty soothed her fears and assured her that it was imagination on her part,



HERBERT WILSON, M.A.—RECTOR OF HARLINGTON
Instituted, April 8th, 1905.

though she declared she could distinctly see the features of a stranger in the room. On the following day when the Ambassador was ushered into the drawing room at the Rectory where Mr. and Mrs. Williams were waiting to receive him, the lady became greatly agitated, exclaiming, "It is the man I saw in my dream," and fell into a swoon. She recovered sufficiently to go in to dinner, during which a tragic accident occurred, as the Ambassador was choked by a fish bone and died in the room. Mrs. Williams, whose portrait is to be seen at Glasfryn, Carnarvonshire, did not live long after that occurrence. After his wife's death Mr. Williams sent for his sister Catherine to come and live with him; a young girl of great beauty and so slight of figure that she was known amongst intimates as "the fairy." Many interesting letters describing her life in Harlington from 1760 onwards are still preserved at Glasfryn. Amongst her brother's pupils was the young Marquis of Monthermer, son of the Duke of Montagu, a title now extinct, whose London residence was Montagu House, now the British Museum. This young man fell in love with his tutor's charming sister, and vowed he would marry none but her. Mr. Williams, greatly put about, wrote at once to the parents suggesting that they should remove their son. The Duke and Duchess were pleased with the straightforward dealing of the Rector, and, finding the son so determined in his attachment, agreed that if at the end of a year he was still of the same mind they would consent to the match. In the meantime he was sent to travel abroad, but was never able to return and claim his bride, as he died of fever in France, not long after leaving Harlington. Some beautiful ornaments which he gave her are still preserved by the Williams family. Catherine Williams, whose name appears on the monument as having caused it to be erected to her brother, lived to old age, but never married. A portrait of John Williams is now in the possession of the Rev. J. C. Williams Ellis, of Glasfryn, who has kindly had it photographed for reproduction.

THOMAS CHIVERS, M.A.—A curious document has been presented by Mr. C. H. Blackett and is now in the Church safe. It is on parchment, apparently the duplicate of a Petition addressed "To the King's Most

Excellent Majesty in Council" (the "King" must be George III.). "The Humble Petition of the Rev. Thomas Chivers, Rector of Harlington in the County of Middlesex, the only son of William Chivers of the parish of Battersea in the County of Surrey, Esquire, who was, in the month of January last, in the most aggravated and premeditated manner, murdered by his servant William Duncan."

The Petition states that "Consternation has been caused by the rumours that Duncan might be pardoned—if a pardon should take place no Man is safe in his House and every servant Murdering his Master will escape with Impunity." How the matter turned out there is no record.

Thomas Chivers was buried at West Tarring, near Worthing, where a beautiful tomb, by the artist *Bacon*, was erected to his memory.

Celebrities connected with Harlington.

WILLIAM BYRD (1543-1623).—For about fourteen years Byrd, one of the most original and gifted musicians that England has ever produced, lived in Harlington. The house has not been identified. In three centuries many changes have taken place and probably it is no longer in existence. There is just the possibility that it is one of the picturesque old houses near the pond.

Born in 1543, Byrd was at the early age of twenty appointed organist of Lincoln Cathedral. In 1569 he was elected a gentleman of the Chapel Royal, and there he shared with Tallis the duty of organist.

He composed an immense amount of music; more than five hundred of his compositions are still in existence; Latin Church music, English Church music, madrigals and songs, as well as instrumental music.

A contemporary writes of him, "In motets and musike of piety and devotion as well as for the honour of our nation as the merits of the man, I preferre above all others our Phœnix Mr. William Byrd whom in that kind I know not whether any may equal, I am sure none excell, even by the judgment of France and Italy.



HENRY BENNET, EARL OF ARLINGTON—Ob. 1685.

His *Canciones Sacrae* as also his *gradulia* are mere angelicall and divine and being of himself naturally disposed to gravitie and pietie his vein is not so much for light madrigals or canzonettes, yet his virginettes and some others in his first set cannot be mended by the best Italian of them all." (Peacham, 1622).

During his lifetime he was regarded with boundless admiration as "a father of music," but for nearly three centuries his compositions suffered from neglect. Recent studies of Elizabethan music have led to his greatness being recognised, and musicians now regard his work with much reverence and admiration.

Although retaining his post at the Chapel Royal during the reign of Queen Elizabeth and composing many musical settings for the reformed service, he was not in sympathy with the changes, and both he and his wife were prosecuted many times as "Recusants," for refusing to adopt the changes made at the Reformation. His wife, Juliana, together with their servant, John Reason (given sometimes as Raysonne), came in for most of the prosecutions, as they would not attend Harlington Church, where the reformed service was in use.

The names occur in Harlington Register—

Aug. 8th, 1578. Agnes, Mr. Byrde's maid, was buried.

Dec. 29th, 1585. Frances, maid of Wm. Byrde, Esq., was buried.

"The comparative neglect into which Byrd's music fell until recent years is surprising, as it has been found that Byrd left a vast store of music written expressly for the reformed services of the English Prayer Book. Indeed, no other composer of the Tudor school has bequeathed so large and so varied a legacy of music."

E.H.F.

An interesting account of his life and work has been written by the Rev. E. H. Fellowes, Mus.Bac., Minor Canon of St. George's, Windsor.

HENRY BENNET, younger brother of Sir John Bennet whose monument is in the Church, was born at Harlington in 1618, educated with a view to being parson of the parish, but afterwards prominent in politics and a member of the notorious "Cabal" ministry. In 1672

Henry Bennet was raised to the Peerage as Earl of Arlington. Taking his title from this place, it is said that the omission of the first letter arose from a blunder made by the scribes of the Heralds' College. It is not by any means the only instance in the Peerage of a stupid official blunder being regarded as sacrosanct and beyond remedy. It seems childishly absurd that because a clerk in the Heralds' Office had a cockney mode of speech "Arlington" Street, in the west end of London, is to be mispronounced for all time. Bennet was pursued by ill luck in his choice of a title. His first attempt is recorded in the "Life of Lord Clarendon."

"Because he had no mind to retain his own name, which was no good one, his first warrant was to be created Cheney, which was an ancient barony expired, and to which family he had not the least relation, and for some days upon the signing of the warrant he was called Lord Cheney, until a gentleman of the best quality in Buckinghamshire, who, though he had no title to the barony was yet of the same family and inherited most part of the estate, which was very considerable, and was married to a daughter of the Duke of Newcastle, heard of it and made haste to stop it. He went first to Sir Harry Bennet himself and desired him not to affect a title to which he had no relation, and to which, though he could not pretend of direct right yet he was not so obscure that himself or a son of his might hereafter be thought worthy of it by the Crown; and in that respect it would be some trouble to him to see it vested in the family of a stranger.

The Secretary did not give him so civil an answer as he expected, having no knowledge of the gentleman, yet shortly after, upon information of his condition and quality (as he was in all respects very worthy of consideration), the patent not being yet prepared, he was contented to take the title of a little farm that had belonged to his father and was sold by him; and now in the possession of another private person; and so was created Lord Arlington, the proper and true name of the place being Harlington, a little village between London and Uxbridge."



HENRY ST. JOHN, VISCOUNT BOLINGBROKE.

Dawley House, the residence successively of the Lovells, the Bennets, and Lord Bolingbroke, was demolished about the year 1744, only a small portion of the out-buildings still remaining. It was formerly called Dalley, which was nearer to the Domesday Book spelling of the Manor, "Dallega," than the later form Dawley. The present boundary wall, nearly a mile long, is said to have been built by Lord Uxbridge to keep out the smallpox. The house was an extensive one, with large formal gardens, and was the scene of many entertainments.

In "The House of Lyme," by Lady Newton, mention is made on February 15th, 1672-3, of a great supper and masquerade given there by Sir John Bennet, brother of the Earl of Arlington, at which Richard Legh and his wife were present, and which was supposed to have cost £500.

"There was 60 Ladyes all one table besides 20 men soe believe me there was £20,000 worth of plate and to a miracle none of it was stolen."

Elizabeth, wife of Peter Legh (Temp. 1675), writes to her brother-in-law, Thomas, of a little money transaction she had with Sir John Bennet, in which she seems to have got decidedly the best of the bargain.

"Deare Brother, though I cant return you newes upon so pleasant a subject as yours is, yet I think you will laugh when I tell you that I have sold the old Silver Minute watch to Sir John Bennet for 4 gines and a new Silver watch to boot, but after a weekes triell he found he could not mack the menets and the howers goe together, therefore he desired his sister Carr to get his gold and watch again, but I said No, if he had spoiled the watch he had no reason to think that I would pay for that, for I said he might remember that I told him I would not pass my word for the good going of it, but because it was Aspenall's worke he was fond of it. But now he thinks he is choust, and everybody tells me that I had great luck to cosen him that has cheated all the indigant officers."

[This is an allusion to Sir John Bennet's post of Captain of the Gentlemen Pensioners.]

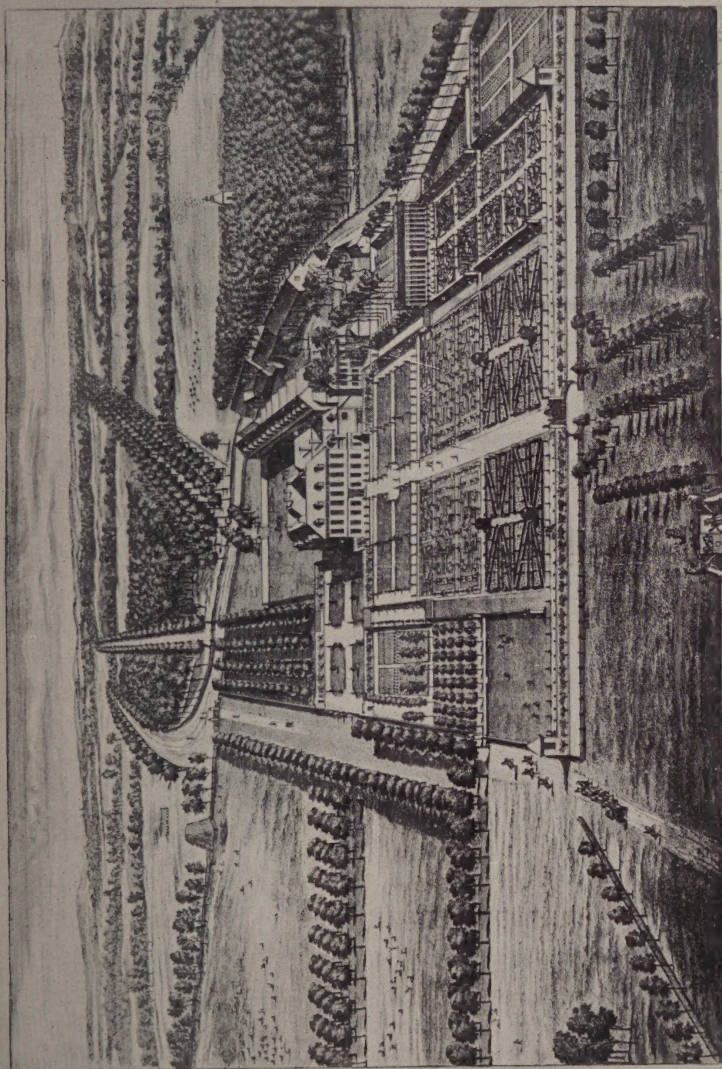
LORD BOLINGBROKE.—Henry St. John 1st Viscount (1678-1751), prominent as a statesman, was

impeached, expelled from the House of Lords, and had his estates forfeited for supporting the Pretender James, for whom he acted as Secretary of State. In 1723 he was pardoned and, on returning from France, settled at Dawley House, where he rusticated for some years. While there he had many interesting visitors, amongst them Dean Swift and the poet Pope. The latter was frequently with him and is considered to have been much influenced by him.

CHARLES DICKENS.—Dickens was a frequent visitor at the house in Hatton Road, Harlington, where Mary Ann, daughter of his friend Mr. Mitton, lived, after her marriage with Mr. John Cortright Cooper. She was the original of "Little Dorrit," by which name Dickens always called her. He lent his coach to take her to Church on the occasion of her marriage. "Little Dorrit" lived to the great age of ninety-eight.

MRS. J. H. RIDDELL, the authoress, lived in Harlington for some years, and several of her novels were written while in residence.

THE HON. GRANTLEY BERKELEY.—His home was in the adjoining parish of Cranford, but in his "Life and Recollections" (1865) many good stories about Harlington are given, illustrating the condition of the neighbourhood within his memory. "In those days Hounslow Heath was as celebrated for highwaymen as it was for its plovers' eggs. Its lonely commons, thick furze bushes, thorns, and wide extent, running as it did to Hatton, Harlington and Hampton Commons, and so on to Bagshot Heath; and its intersection by the Thames, the Mole, and other smaller streams, made the pursuit of a malefactor on a fast horse very difficult, the latter of course well acquainted with all the galloping paths between the furze bushes, while his pursuers, if there were any mounted, would be riding at random, and in the dark blundering over every impediment."



Denby in the County of Middlesex, the Seat of the Right Hon^{ble} Charles Lord Oglethorpe



Parish Charities.

LADY POINTZ'S CHARITY, CIR. 1610.

GIVEN for ye use of Harlington poor by the Lady Letitia Poyntz (once Coppinger) about the year 1610 to relieve poor widdows or widdowers—One Hundred Pounds.”

ALMS ORCHARD CHARITY, 1683.

Isaac Amy, Edward Doughty, of Drayton, Yeoman, and others whose names are forgotten, gave in 1683 certain sums of money for the use of the poor of Harlington Parish. The parishioners by common consent bought a small house on the Common near the Windsor road, with its garden and orchard, for the benefit of the poor of the parish.

LORD OSSULSTON'S CHARITY, 1691.

Given in 1691 “by the Rt. Hon. John Ossulston for ye Apprentiseing of Children, or other Charity—Two Hundred Pounds.”

The Charity Commissioners issued an Order, dated 23 June, 1896, for the administration of the above three Charities, under which the real estate and stock comprised in the scheme were vested in the official Charity Trustees, and directed that the administration of the Charities should rest with seven Trustees.

One *ex-officio*. The Rector of Harlington for the time being.

Four *representatives* appointed by the Parish Council.

Two *co-optative*, being persons residing or carrying on business in or near the parish.

SCHEDULE OF PROPERTY.

Lady Pointz's Charity.		£	s.	d.
New Consols, £105	os. od.	income	2	17 8
Alms Orchard Charity.				
New Consols, £524	1s. 4d.	,,	14	8 0

HARLINGTON CHURCH

Lord Ossulston's		£	s.	d.
Charity, £171 2s. 6d.	,,	4	14	0
Land in Parish of Harlington.				
7ac. 1r. 28p.	gross rent	29	14	0

COOPER'S BENEFACTION.

TO THE CLERK, 1727.

Robert Cooper, Rector of Harlington, left an acre of freehold land in Stoneham Shott, for the benefit of the Clerk for the time being, for ever, in consideration for which the Clerk was to keep Mr. Cooper's monument in the Churchyard clean, and once in three or four years to paint with oil colours the iron rails which enclose it. Under the Enclosure Act, 1821, two roods twenty-seven perches were allotted in lieu of the land originally left. Under an order of the Charity Commissioners, sealed 20th September, 1907, the Rector and Churchwardens, for the time being, of Harlington were appointed to be Trustees for the administration of the benefaction, which is paid half-yearly to the Clerk.

SCHEDULE.

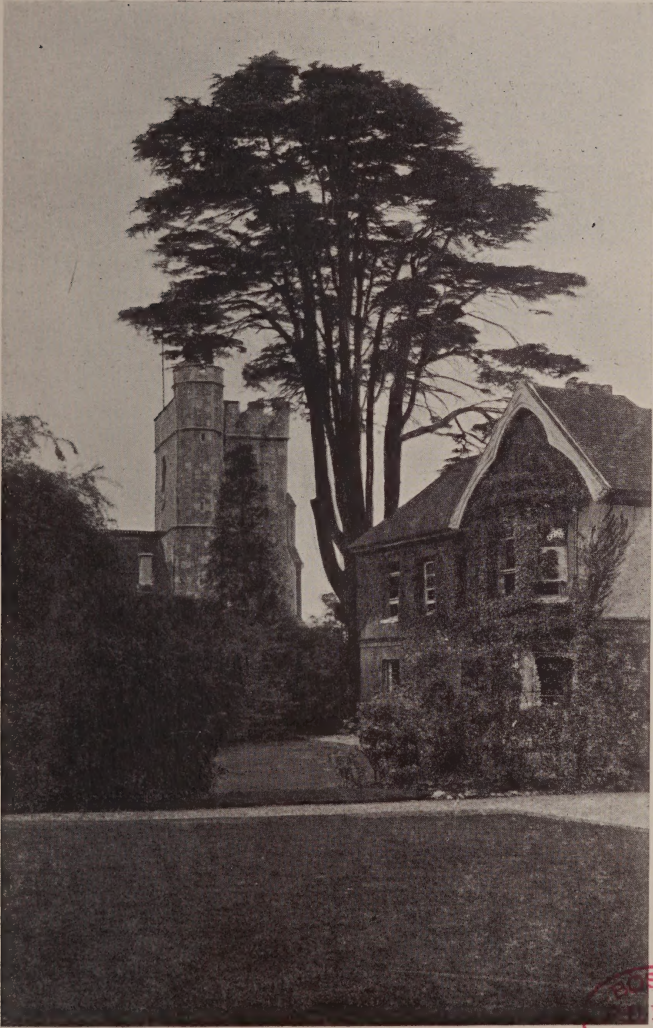
A sum of £99 10s. Consols (representing the value of the Clerk's acre) held by the official Trustees of Charitable Funds.

BELL-RINGERS' LAND.

Half an acre of land was given by some person, whose name is unknown, for the benefit of the Bell-ringers of the parish, to provide them with a leg of pork, for ringing on the 5th November—and so called "the Pork Acre." The sum representing this is now vested in the Charity Commissioners and the annual income, £10, is administered through the Churchwardens.

FUEL ALLOTMENT.

Under the Harlington Enclosure Act, 1821, land containing 15 acres was allotted for the benefit of the poor of the parish, in satisfaction for the right of cutting furze and heath. The annual rent, now £37 6s. 10d., is expended on coal, distributed to the needy householders of the parish.



HARLINGTON CHURCH FROM THE RECTORY GARDEN.



Harlington Graveyard.

HARLINGTON Graveyard is unusual, if not unique, as regards tenure, and in some other respects. To a stranger visiting it for the first time it would naturally appear to be all one, but, as a matter of fact, it consists of four burial grounds under different tenures and somewhat different conditions.

I. There is, first, the ancient Churchyard, the freehold of which is vested legally in the Rector of Harlington for the time being. This was closed for burial, with certain carefully defined exceptions, by order of Council bearing date February 2nd, 1884.

If anyone were to ask how old is this portion—when was it first used as a place of burial? it would be very difficult to give even an approximately correct answer; but of this we may be quite sure, that it is of immense age, older than the venerable Norman Church; older, probably, than the Saxon Church which preceded it. From time immemorial it has been “God’s Acre,” the resting-place of all that is mortal of countless generations of the faithful.

The most interesting object in it is the famous Harlington Yew Tree, recognised as one of the most remarkable in England. It is quite probable that the tree is more than a thousand years old, and, as all can see, it is still in splendid vigour. Recently it was carefully treated by an expert from Kew in such a way as to strengthen it and arrest decay. The interest of this noble tree lies not only in its huge girth and vast age, but in the fact that there is some reason to think it marks the spot where Christianity was first preached in Harlington, and the movable altar of the first missionary priests set up.

II. The second portion of the Burial Ground commences about ten yards from the West end of the Church, and is vested in the Harlington Parish Council, in their capacity of Burial Board. It has an area of about 1 rood 18½ perches, formerly glebe land, purchased by the Parish

in 1870, and is now full, with the exception of a few reserved spaces not yet occupied.

III. Next to this, marked by boundary stones and gravel paths, is the "Trustee Burial Ground," consecrated in 1899; a small area of twenty perches, most of which is now full. By the terms of the Trust Deed, burial in this ground must in every case be with the Service appointed by the Church of England. It is vested in three Trustees, of whom the Rector of Harlington is one *ex-officio*.

IV. Adjoining this is the fourth portion—the new Burial Ground—with an area of 1 rood 18 perches, formerly glebe land, purchased by the Parish Council and consecrated by the Bishop of Kensington on May 8th, 1915.

At one time, when the abominable practice of body snatching was carried on, in order to provide subjects for dissection, the precaution used to be taken in Churchyards of mixing straw with the earth in filling up graves, and thus rendering detection easier if the graves were disturbed. This was done in several cases in the ancient portion of Harlington Churchyard.

In connection with this practice of body snatching a story has come down of an incident which occurred at "The Coach and Horses Inn" at Harlington Corner. Two scoundrels had "resurrected" a body from Harmondsworth Churchyard, and, with a horse and trap, were taking the body to London, having fastened it, as if seated, at the back of the trap, wrapped in a cloak.

They stopped at the "Coach and Horses" Inn, and went in to get a drink. The ostler there noticed the silent passenger who remained behind in the trap, and soon detected what was being done, so he removed the body and placed himself at the back of the trap in the same position, wrapped in the cloak. The men came out of the Inn and drove off, not noticing the change of passenger. When they had gone some little way the ostler suddenly sprang up and gave a shout. The scoundrels, in the extremity of terror, leaped down and fled, while the ostler quietly drove horse and trap back to the Inn, and no one ever ventured to lay claim to them.

POET JOHN SAXY upon his YEW-TREE NOV^r 1729.

The Doyly of the Norman Race,
and Nobler Comes our Village grace.
Yet higher than them all Yew Tree
Derives her Stock, call'd Pedigree.
And yields to Arlington a Praise
Much Louder than its Earl's own Name:
Nor can learn'd Herauld tell
Whether her Arms, or Face excel.
The Conquerors Shield of Olden Note
Veils to his Elder Texas Coat:
His Scutcheon & whole Armour yield
To the Bow & Arrow in her Field:
Nor was his blooming Youthfull Face
More smooth than is her Age's Grace
Her beauty with her years increas'd,
Her Shapes improve, so doth her Face,
Deep Seams & Wrinkles once she shew'd
But these with Time are thoughtfully cur'd,
'Tis strange, but She immortal grows
With Age, that spoils all other Beaux,
Within 'tis true, Shee not so found
But Hollow from the top to ground,
But finest Lady's we are told
Are so when made of London Mold
Welcome, whether foul or Fair,
To climb up her, all Caneers are;
And as from Top, of Monument
To View the Town, & all that's in it
But tho' too open she's at Heart,
She's close in every other part.
Her Circling Arms do strongly clasp
Her Sprigs like Misers fingers grasp
And Weave her Coat to thick & even,
Tis proof against all Storm & Wind & even

Her Hoop (the Tailors Canopy
Above her heels hangs ten foot high,
So thick, so fine, so full, so wide,
A Troop of Guards may under it Ride,
Guarded with Roundheads eight or nine
As Lubberhole, the Giants Head.
They're lively all not one Nunn Bull.
Let Rome cut off their Capital,
Upon this burning Hoop doth lye
An honest Redball Ten foot Die,
No Gamesters Box can make it rattle,
It never will dance tho' next to Fiddle,
Tis covered with a round green mauld
Gilt dots about her, near the middle
We call it the second Canopy
Which over hangs the milliken Die,
From thence no fairs tip of Yarned,
A wonder first in Egypt bred,
And on its Top a ten foot Glabe,
Which never loose a finer load
From thence pyramids upon highest Towers
And Mayors made of little Princes
A weathercock who comes to crowe it
This Globe is mine, and all belowe it.
Miserd if you approve this Lay,
And Braver Saxy, deign to write,
Crown him with Yew instead of Bay,
Be kind to John your Tree who Trips
With only Rhymes but nothing Larks
Say when grown Old you must have
your Tree call roundel near the yew
And here your Poetry you be
Giv'ns to a London Old Yew Tree.



THE OLD YEW TREE—HARLINGTON CHURCHYARD, 1729.





THE HARLINGTON YEW IN 1840.

From a drawing by Thomas Scandrett, reproduced in
"The Literary World," June 6th, 1840.

The Old Yew Tree.

THE magnificent Harlington Yew is of European fame as one of the great trees of England. Unlike some other very ancient trees it is still in vigorous growth, though of vast age. In 1914 there was cause for anxiety about it, as there seemed to be a likelihood of the great tree splitting in two. The Curator of Kew Gardens was asked to recommend an expert to treat it in the best way. Mr. A. C. Bartlett, a skilful tree specialist, made a report, after careful examination. "At my recent inspection of the Yew Tree in the Churchyard at Harlington, I advised that, in view of the danger of the large branch nearest the Church falling away, the principal branches be chained together. The accumulation of debris in the trunk encourages decay, so I advised that all this be removed, the cavities drenched with Stockholm tar, then filled and the cement crowned so as to throw off the rain. This is to be done during dry weather. This work would greatly prolong the life of this very fine tree. I was opposed to the lopping of any live branches, but suggested the removal of all dead branches, so as to improve the appearance of the Yew." This treatment was carried out under Mr. Bartlett's supervision, and the old tree seemed to respond to it by fresh vigour of growth.

The stems of yew trees vary so much in shape that measurements are somewhat misleading if used for comparison of tree with tree, but still they are deserving of record.

In 1823 the following measurements were taken by Mr. Scandrett:—

	Ft.	Ins.
Height of the tree	44	6
Spread of brances cover a space of ...	150	0
Circumference of trunk at ground ...	14	1
„ 2 feet from ground	19	3
„ 6 feet from ground	17	9
Length of longest branch	21	6

HARLINGTON CHURCH

In 1914 Mr. Bartlett recorded the measurements he took:—

								Ft.	Ins.
Height	...	...	...	...	...	...	...	49	0
Girth at ground	...	...	...	...	...	...	...	18	0
„ „ 3 feet	...	...	...	...	...	...	...	20	5
„ „ 5 feet	...	...	...	...	...	...	...	19	0

The enormous girth of the tree (in this respect said to be one of the largest in England), can best be appreciated from the West side; and is impressive when we remember that yews are amongst the most slow growing as well as the most durable of trees.

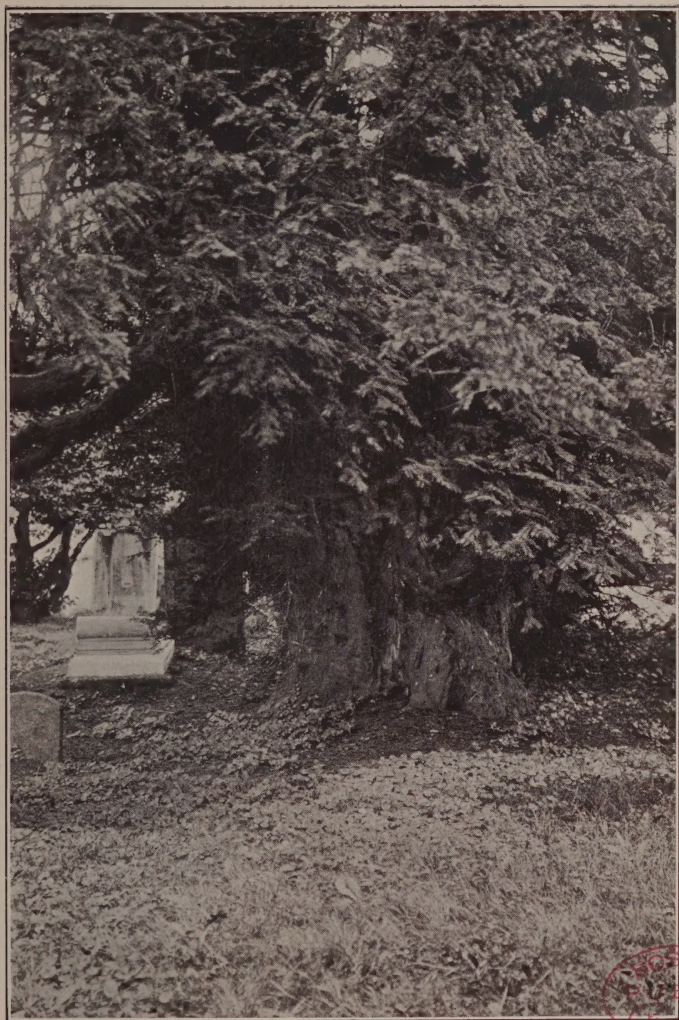
In times past the tree was much cut about. The illustration shows the extraordinarily hideous form into which it was cut in 1729. The print from the "*Gentleman's Magazine* (facing list of illustrations) shows the poor tree seventy-four years later.

The annual clipping of the yew in Whitsun week was for long a village function which attracted numbers from a distance, but the last clipping of the yew was in 1825, since which time the tree has been allowed to grow in natural beauty. There is another fine yew tree at the North-east of the Church, which used also to be cut into formal shape.

Yews are often found in Churchyards, and various reasons have conjecturally been assigned for this. We may mention some of the conjectures which have been made.

(a) Because they are suggestive both of death and of resurrection. The gloomy foliage and the poisonous nature of almost every part of the tree suggest death, while the remarkable power of rejuvenescence possessed by the yew tree speaks of resurrection. The ordinary record of a yew tree is that within a century or two the central stem becomes fractured and decays, but the outer shell and bark remain full of vitality, constantly forming fresh shoots and stems, which sometimes coalesce into one huge trunk, out of all apparent proportion to the height of the tree.

(b) Because Royal and Parliamentary encouragement was given to the planting of yew trees for purposes of archery; when English archers, with their bows of yew, were famous throughout Europe, even after the invention of gunpowder.



THE OLD YEW TREE—HARLINGTON CHURCHYARD, 1909.

(c) Because the foliage of the yew was, and in some places still is, recognised as a substitute for palm branches in Holy Week.

(d) Because yews in forests or fields were disliked and destroyed on account of their poisonous effect on horses and cattle, and only survived in inaccessible positions or when carefully enclosed, as in Churchyards.

A further and deeper interest connects itself with this ancient tree, as there is reason to think it marks the spot where Christianity was first preached in Harlington.

Recent research has brought to light matters of much interest as regards the arrangement of Churches and Churchyards in early times. A recognised authority, Bishop Browne, formerly Professor of Archæology in the University of Cambridge, has published a volume entitled, "Lessons from Early English Church History," in which he points out that when, in an ancient Churchyard, there is found an old yew tree or the base of a cross, on the South side of the Church, opposite the South porch, and about the centre of the enclosure, there is strong probability that it marks the spot on which used to stand the portable altar, erected by the first Christian mission priests, before the Church was built.

"We have in the Pontifical of Ecgberht, the contemporary and friend of Bede, the service for the Consecration of a Cemetery, a 'sleeping place' for the Christian dead. At the four corners of the enclosure prayers were said; then at the centre of the enclosure further prayers were said, and the Holy Mysteries were celebrated. Of a Church no mention is made; it was the Christian 'sleeping-place' before any Church was built on the spot. Round the central point, where probably the itinerant priests held their services in the open air, and celebrated the Holy Sacrament on their portable altar—a small slab of stone, or of wood, covered with silver—round the central point, no doubt, the dead would in the first instance be buried. When there came need for a Church, where was it to be placed? Not in the centre, where its foundations would disturb the bones of their fathers and forefathers; not in any position where the building would keep the rays of the sun from smiling on the blessed dead. The

HARLINGTON CHURCH

extreme North of the consecrated site was the one position which met all the conditions; and there, I believe, they set up our early Churches, with unconsecrated ground immediately outside of the North wall. The Central spot was the site of the Church Yard Cross, as it had been the site of the Preaching Cross and the Cemetery Cross. Enlargement of the enclosure took place in the course of time, to the North, but for centuries the sense remained that it was not in the same way holy ground Many of you may have noticed, in one Churchyard after another, an old yew tree or two, and a mound or the base of a Cross, just in the position which I describe, on the South side of the Church."

This being so, we are led to regard the venerable yew tree at Harlington with added interest, as being older than anything else in the parish—marking, as it probably does, the spot where Christianity was first preached in this place and the Holy Eucharist first offered, more than a thousand years ago; before the earliest Saxon Church was built here, and long before the Normans re-built it in the twelfth century.

Domesday Book Record.

THIS famous Survey was completed in the year 1086. The particulars recorded in various parts of England differ greatly; some Counties having little more than a bare statement of places, persons, lands and quantities, while others are much more fully treated, with details about local customs and incidental circumstances. In the Domesday Survey, Middlesex is almost alone in having no record of its many Churches.

TRANSLATION OF ENTRY RESPECTING HARLINGTON.

MANOR. "Herdintone was assessed for ten hides. Alured and Olaf hold it of Earl Roger. The land is six carucates. In the demesne there are now two ploughs; and the villanes have three ploughs and a fourth can be made. A priest has half a hide there, and twelve villanes have each one virgate, and four villanes each half a virgate, and there are two bordars with eleven acres, and eight cottars, and one serf; meadows for the teams of

two ploughs. With all its profits it is worth eight pounds; when received six pounds; in the time of King Edward ten pounds. Wigot held this manor of King Edward.

Explanation of terms used in the Domesday Survey.

- “Hide” Much controversy has taken place as to the meaning of the word “hide”—it seems to have been originally the normal holding of a family. The hide was the old Saxon unit of assessment. The area varied considerably, but in Middlesex appears to have been about 120 acres.
- “Virgate” Quarter-of-a-hide—30 acres.
- “Carucate” The land cultivated with one plough.
- “Villanes” Peasants, having a share in the common field of a vill or tun.
- “Bordars” Small holders, without share in the common field of a vill.
- “Cottars” Freemen, subject to certain manorial customs: worked for their lord one day in the week and three days during harvest. He paid hearth penny. Had 5 acres more or less.
- “Serf” A slave, the property of the lord—he might or might not hold land and own cattle.

The great decrease in value, as compared with King Edward's time, was no doubt caused by the disturbances resulting from the Norman Conquest.

The large proportion of wood and uncultivated land in Middlesex generally is evident from the number of swine in different manors; in some as many as two thousand: the absence of reference to swine in the report on Harlington is probably from its being more open and under cultivation.

At a period subsequent to the Domesday Survey, the manor was divided into two, of which one was known as Hardington or Harlington, or Lovells, and the other as Harlington *cum* Shepiston.

To the first of these the advowson of the Church belonged, till it was sold in the year 1748, since which

time it was in the hands of various private patrons, till presented to the Bishop of London and his successors in the year 1917.

Within the parish there is a third manor, now known as Dawley. It is described in Domesday Book under the name of Dallega.

The history of these manors is given in Lyson's book, "Historical account of the Parishes in the County of Middlesex which are not described in the 'Environs of London'."

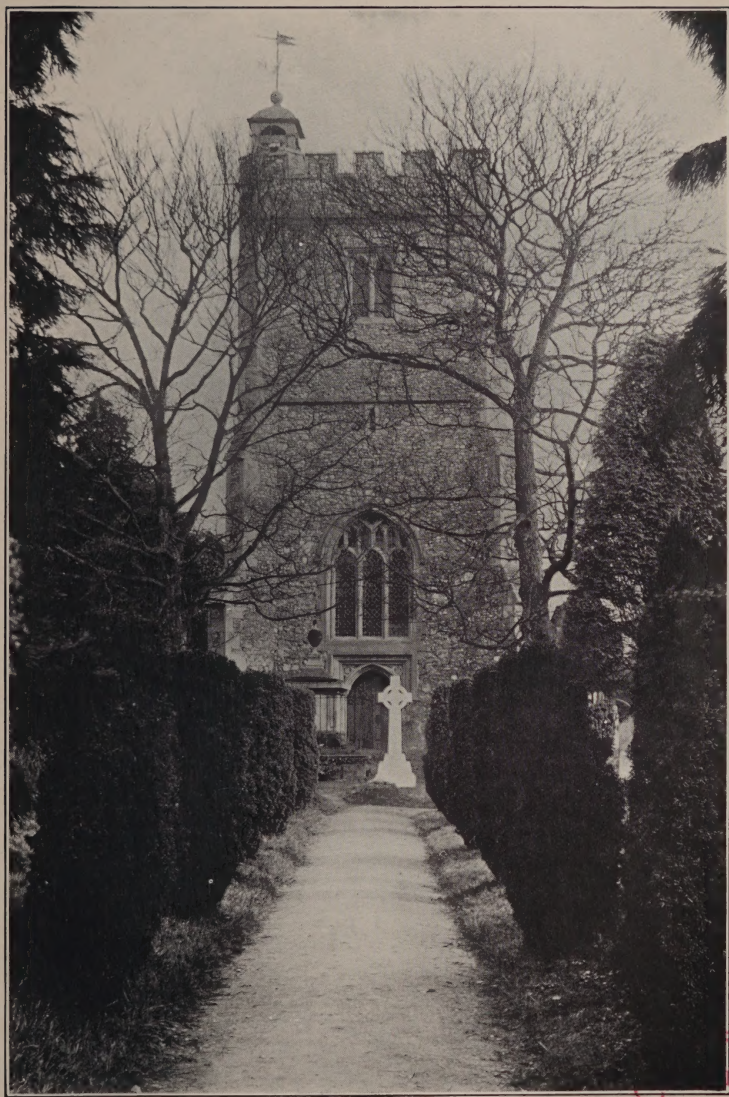
Inventory of Edward vi.

INVENTORIES were taken by the Commissioners appointed for that purpose in the sixth year of Edward VI. (1552), of all manner of

"goodes, plate, juells, vestyments, bells, and other ornyments within every paryshe belonging or in any wyse appertayning to any Church, Chapell, Brotherhood, gylde, or fraternyte within this our realme of Englonde"; together with indentures of the delivery of such goods and ornaments as were allowed to remain in the hands of the Churchwardens for the use of the several Churches. It would be of considerable interest to have the list of fittings in Harlington Church at that time, but unfortunately the Inventory of this Church is not amongst the number of those which have been found.

Commonwealth "Survey," 1650.

HARLINGTON. Item.—We present that we have one parsonage house with barns, out-houses, orchards, and the tithes thereto belonging, worth about one hundred and forty pounds per annum, and 36 acres of glebe land worth twenty.....pounds per annum, which Sir John Bennett, Knight, holds by lease from one Mr..... sometime Minister of Harlington, but when the said lease began or expires we know not; and one Mr. Pritchett is our present minister, put in by the said Sir John Bennett,



THE TOWER, HARLINGTON CHURCH—SHOWING THE WEST WINDOW.

ON
LIC
LIBRARY

who allows him forty two pounds in money, besides the small tithes and his dwelling in the parsonage, which together are worth fifty two pounds per annum.

Destruction of Brasses.

TOWARDS the latter end of the reign of Henry VIII., and throughout the whole reign of Edward VI., and in the beginning of Queen Elizabeth, certain persons of every county were put in authority to pull down and cast out of all Churches, roods, graven images, shrines with their relics, to which the ignorant people came flocking in adoration, or anything else which (punctually) tended to idolatry and superstition. Under color of this their Commission and in their too forward zeal, they rooted up and battered down crosses in Churches and Churchyards, as also in other public places, they defaced and broke down the images of kings, princes and noble estates, erected, set up, or portrayed for the only memory of them to posterity, and not for any religious honour; they crackt a-pieces the glass windows wherein effigies of our Blessed Saviour hanging on the cross or anyone of the Saints was depicted.

But the foulest and most inhuman action of those times was the violation of funeral monuments. Marbles which covered the dead were digged up and put to other uses. Tombs hackt and hewn a-pieces, images and representations of the defunct, broken, erazed, cut or dismembered, inscriptions or epitaphs, especially if they began with an *orate pro anima*, or concluded with *cujus animae propitiatur deus*. For greediness of the brass, or for that they were thought to be antichristian, pulled from the sepulchres, and purloined..... This barbarous rage against the dead (by the Commissioners, and others animated by their ill example) continued until the second year of the reign of Queen Elizabeth of famous memory, who, to restrain such a savage cruelty, caused a proclamation to be published throughout all her dominions." (In 1560, also another to the same effect in 1572). "But these proclamations took small effect."

[Weever's "Ancient Funeral Monuments," Published 1631].

"There are two periods in our history when brasses specially suffered—the Reformation and the Great Rebellion. In the year 1536 the smaller religious houses were dissolved and their property granted to the Crown; three years later the larger monastic establishments shared the same fate

But the demolition of brasses at this period seems to have been trifling compared with that of the sectaries in the following century. The enormities committed in most of our Cathedrals are well known; in Lincoln Cathedral 207, in Hereford 170 slabs had brasses torn from them.

But it was not Cathedrals only that suffered; Commissioners were appointed in every County to 'reform' the Parish Churches." [Haines' "*Monumental Brasses*."]]

These periods witnessed, no doubt, the most wholesale destruction, but in later times there has been in many cases lamentable neglect on the part of Clergy and Churchwardens, and complete indifference on the part of the people. Harlington Church suffered much during the Georgian and early Victorian period. Few were interested or cared in the least what the locked-up Church contained, or how the monuments were treated; in fact, not many found it worth enquiring for the key of the Church at "The White Hart," where it used to be kept.

County Records.

THE Middlesex County Council is exercising extreme care in the preservation and publication of the wonderful series of County Records of which it is the custodian. These Records commence before the middle of the sixteenth century and extend to the present time. Four volumes of extracts from various classes of the Records, down to the time of James II., have been published. A complete Calendar is also in course of publication.

A few extracts from the Middlesex Records which relate to Harlington may be of interest:—

Benefit of Clergy. An illustration of what was called "Benefit of Clergy" occurs in the first extract given. In the times when Clerks in Holy Orders were exempt

from criminal process before secular judges, the ability to read in a clerkly manner was accepted as sufficient proof of the reader being in Holy Orders. In consequence of this extension of clerical privilege to people in no way connected with the service of the Church, it was far from uncommon for a rascal to persist, from early manhood to old age, in a career of violence and crime, without due punishment, if only he were able to read his "neck verse"—Ps. LI. 1 (what an incentive to education that must have been). To limit the abuse an enactment was made, in the reign of Henry VII., that "Benefit of Clergy" should only once be pleaded by any person, and that on the first conviction he should be branded with a hot iron in the brawn of the left thumb; for murder with "M," and for other offences with "T." This used to be spoken of as the "Tyburn T."

2 Oct. 1 Elizabeth (i.e., A.D. 1559) True Bill—that at Cowley, Co. Middlesex, Alexander Raynford stole a bed kyveringe worth two shillings and a pair of flaxen sheets worth three shillings and four pence, of the goods and chattels of Roger Burton of Harlington. At the foot of the bill is a memorandum that the said Alexander put himself "guilty," and asked for the Book; when the matter was deferred. At the following session the prisoner read like a clerk, was burnt in the hand, and handed over to the Ordinary. At the same session a man was convicted of cattle stealing and was unable to save his neck by a reading a verse. "*Non legit ut Clericus, ideo judicatum est quod suspendatur per collum.*"

Recusants In Queen Elizabeth's reign there were many convictions for "recusancy": (a "recusant" was a person who refused to attend the services prescribed by law; a "separatist" was a person who attended services other than the law prescribed). Roman Catholics who refused to attend church, chapel, or any usual place of common prayer were prosecuted as recusants. Between 1581 and 1592, William Byrd, and Juliana his wife, together with their servant John Reason, sometimes given as Raysonne, all being of Harlington, were convicted and fined about a dozen times for recusancy. At

HARLINGTON CHURCH

that time Byrd, the great musician, had a house in Harlington. In the Registers his name is given as Burd or, sometimes, Byrde.

Quack Doctors. There were quack doctors in the reign of good Queen Bess. On the 13th Jan. 44 Elizabeth (i.e., A.D. 1602) True Bill—that at Harlington, Co. Middlesex, John Pemmer, late of Westdraiton, gardener, administered in a potion a certain quantity of the powdered root of white elebore to Anne, the wife of Robert Fisher, of Harlington . . . being persuaded by John Pemmer it would be a remedy for her sickness. By reason of taking it she died on the 18th of the same month. That in so persuading her to take the same powder the said John killed and slew the same Anne: there being no charge that he murdered her.

The Plague. Several outbreaks of plague occurred in London before the Great Plague year, as we find from numerous entries in the Records.

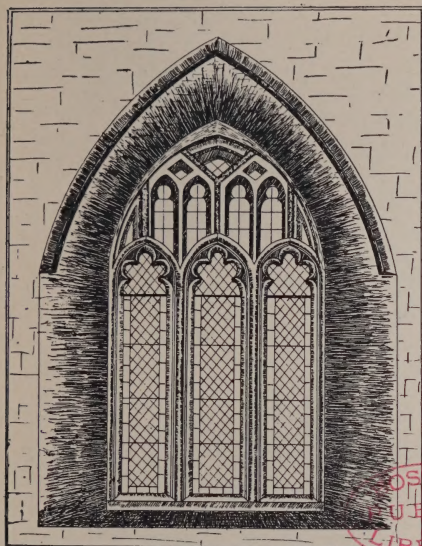
On Oct 3rd. 12 Charles I. (i.e., A.D. 1636) the parish of Harlington was assessed at 20/- per week, "for the necessary relief of such persons as are or shall be infected with plague in the several parishes of St. Giles-in-the-Fields, St. Giles, Cripplegate, St. Sepulchers, Clerkenwell, Stepney, Shoreditch, and Isleworth: for that the inhabitants of the said parishes, having been already assessed towards the relief of the poor people infected with plague within the said parishes, are not now thought able to relieve themselves any longer: the same assessment to continue until the next general session of the peace for this Countie."

**Highwaymen.* Being so near Hounslow Heath, one of the reputed scenes of Dick Turpin's adventures—he is said to have had a house of call in this village—we are not surprised to find many references to highway robbery in these parts.

* In a work of fiction by Marion Andrews, which was published in 1875 under the title of "Herdington Rectory," and re-issued lately under the altered title "Sylvia's Romance," the badness of the roads and the dangers from highwaymen in this neighbourhood two hundred years ago are vividly described.

Church of St. Peter & St. Paul, Harlington.

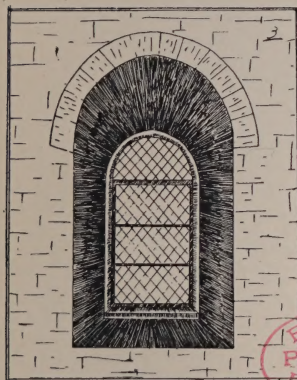
Ancient Windows.



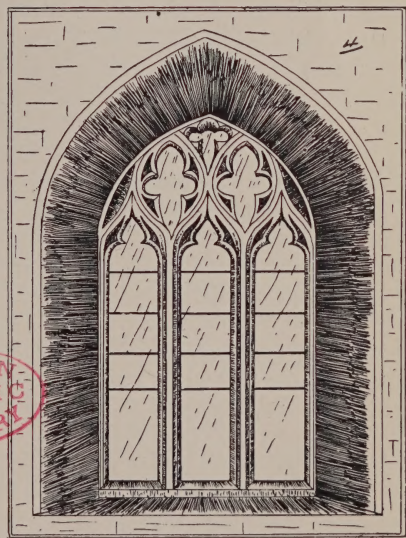
WEST WINDOW.



IN NAVE—S. SIDE.
Similar one moved
to N. Aisle.



IN NAVE—S. SIDE.
Similar one moved
to N. Aisle.



IN CHANCEL—N. AND S. SIDES.

In 1674 (Charles II.'s reign) a country walk must have been a matter of some excitement, as a gang of highwaymen terrorised the neighbourhood. It consisted of five men who described themselves as "labourers of Bedfont," but they extended their "labours" (assaulting, robbing, and murdering) throughout the whole of this district. On March 18th they were convicted of sixteen assaults and several murders. One of the men died in prison, the rest were hanged.

Middlesex in the 16th Century.

THE following account of the soil and fertility of Middlesex, extracted from Norden's "Speculum Britanie" (written in the reign of Queen Elizabeth) is quaint and interesting:—

"The soil of Middlesex is excellent fat and fertile, and full of profite: it yeeldeth corne and graine, not onlie in abundance, but most excellent good wheate, especially about Heston, which place may be called the *Granarium tritici regalis*, for the singularitie of the corne.

"The vaine of this especiall corne seemeth to extend from Heston to Harrow-on-the-Hill, between which, as in the midway is Perivale. Yet doth not this so fruitful soyle yeeld comfort to the wayfaring man in the winter time, by reason of the claiesh nature of the soyle which, after it hath tasted the autumnne showers, waxeth both dyrtie and deep: but unto the countrie swaine it is a sweet and pleasant garden, in regard to his hopes for future profite, for

' The deep and dirtie loathsome soyle
Yeelds golden gaine, to paineful toyle.'

The industrious and paineful husbandman will refuse a pallace to droyle in these golden puddles."

The wheat of Heston was so famous that Queen Elizabeth is reported to have had most of her provision from that place, for manchets for her Highness' own diet.

Inscriptions in the Church.

(In addition to the ancient brasses already referred to).

CHANCEL. Haec fenestra facta est in reverentia
East Window. Dei et in pia mem Johannis Francisci
Gulielmi comitis de Salis qui obit
in VII^{mo} die mensis Augusti a.d.
MDCCCLXXI. cujus anima in bene-
dictione. Amen.

Brass in Haec fenestra restaurata est in pia
Splay of memoria Ameliae Franciscæ Henrietae,
E. Window. uxoris Johannis Francisci Gulielmi,
Comitis de Salis filae Christopheri Gower
de Weald Hall in Comitata Essex armigeri,
quae obijt in VIII^o die mensis
januarii A.D. MDCCCLXXXV. Æterna
fac cum sanctis tuis in gloria numerari.

Brass in To the memory of Lieut.-General
Splay of Rodolph De Salis C.B. Colonel of the
S.E. Window. 8th King's Royal Irish Hussars which
regiment he joined as Cornet 17th
December 1830 and in which he served
uninterruptedly for upwards of 34
years including the Crimean and Indian
Mutiny Campaigns. Died March 13th,
1880, in the 69 year of his age. This
window and brass is erected by his wife
in affectionate remembrance, 1889.

S.W. Window. In memory of Chas. Louis de Salis,
Count of the Germanic Empire and
Capt. in the Scotts Fusilr. Guards. He
was called from this life on the 25th
June 1845 in the 25th year of his age.

HARLINGTON CHURCH

83

Monument In memory of William Fane De Salis
Beneath the of Dawley Court, son of Jerome Count
S.W. Window. De Salis. Born 1812. Died 1896,
and Emily Harriette his wife Born 1822.
Died 1896.

Ye shall find rest unto your souls.

Tablet on Near this place are deposited the
S. Wall. Remains of the Rev. Joseph Trapp, D.D.
Late Rector of this parish who de-
parted this life Nov. 22nd. A.D. 1747,
Æt. Suae 67.

Death, Judgment! Heaven and Hell! Think,
Christians, think.

You stand on Vast Eternity's dread Brink;
Faith and Repentance! Piety, and Pray'r!
Despise this world, the next be all your Care:
Thus, while my tomb the solemn Silence
breaks,
And to the Eye this cold dumb Marble
speaks;

Tho' dead I preach: If e'er with ill success,
Living, I strove th' important Truths to press;
Your precious, your immortal Souls to save;
Hear me, at least, o' hear me from my grave.

HARLINGTON.

Tablet on Rob. Cooper, Rector & Ar. diaconus
S. Wall. Dorset decubuit Cælebs
Juxta in Cœmeterio A.D. 1752 Ætat. 83
Resuscitationem expectans cum
Sponsus Venerit
Dne Judex et Soter Miserere
Mei.

HARLINGTON CHURCH

ÆTERNITATEM COGITA.

Tablet on
S. Wall.

Given for ye use of Harlington poor by the Lady Letitia Pointz (once Coppinger) about ye year 1610 to relieve poor widdows or widdowers, One Hundred Pounds. The Rt. Hbl. John Ld. Ossulstone A.D. 1691, for ye Apprenticing Children or other Charity Two Hundred Pounds. This monument is gratefully erected by Rob. Cooper Archdeacon of Dorset in the 32nd year of his ministry in ys church A.D. 1712.

Behold I come quickly and my reward is with me.

Rev. 22, 12.

Bronze on
S. Wall.

To the glory of God
and in loving memory of
Edward Isaac Haddock,
Born May 21st, 1833. Died November
2nd, 1904.

For thirty one years Rector of Harlington, by whose efforts the Church was restored and enlarged.

This Tablet is erected by the
Parishioners.

N. of Sanctuary
Recumbent
Statue.

O Lord make us to be numbered with
Thy Saints in glory everlasting.
To Jerome Fane De Salis, Count of the
Germanic Empire,
who died October XX, MDCCCXXXVI,
aged LXV.

Benevolent, learned, and pious. Gentle
in Nature as in Blood.

His Lady Henrietta in love and reverence
Erects this Marble.



SOUTH WINDOW OF BAPTISTERY, HARLINGTON CHURCH.

HARLINGTON CHURCH

85

N. of Sanctuary O Lord make is to be numbered with
 Recumbent Thy Saints in glory everlasting.
 Statue. Blessed are they who sleep in the Lord.
 In memory of the Honorable Henrietta
 Fane De Salis,
 Countess De Salis, of Dawley Court in
 the County of Middlesex.
 Beloved, honoured and lamented she
 passed from this
 life on the 26th day of October, 1856,
 aged 72.

Memorial Stone Here lie the remains
 on of the Right Honourable Charles
 Floor of Chancel Bennett
 Earl of Tankerville, Baron Ossulston &c.
 He was an Affectionate faithful Husband an Indulgent tender Parent.
 A good Master, and Sincere Friend,
 a man of Strict Honour and Integrity,
 Affable, Humane,
 Generous and Charitable.
 Greatly Regreted
 His Lordship departed this life,
 October the 27th, 1767,
 Aged 51.

On the Lectern. Church of St. Peter and St. Paul.
 Parish Church of Harlington. To the
 glory of God and in commemoration of
 the Restoration of this Church and the
 opening of the North aisle: presented
 by a few of the parishioners. A.D.
 1880.

HARLINGTON CHURCH

North Aisle
E. Wall.

To the memory of Lieutenant General Rodolph De Salis C.B. Colonel of the Eighth regiment of hussars which he led in the heroic charge of Balaclava, and commanded throughout the war of the Indian Mutiny. This monument in love and admiration of a soldier without fear or reproach is erected by his brother William Fane De Salis. Honoured and lamented by all who knew him, he died 13th March, 1830, aged 68.

Thus he giveth his beloved sleep.

Brass.

To the glory of God and in memory of John Henry Anthony Hubert, 5th son of the late Jerome Fane Count De Salis. Born 10th December, 1819. Died at Bangalore, India, 11th February, 1894. And of Julia his wife. Born 5th October, 1824. Died at Bangalore 8th September, 1890. Also of their sons Henry Jerome Richard. Born 18th September, 1851. Died at Broken Hill, Australia, 9th September, 1890, and Arthur Leopold Shum. Born 18th September, 1853. Died August, 1854.

Brass.

To the glory of God and in loving memory of The Hon. Leopold Fane De Salis M.L.C. Tharwa N.S. Wales, Australia, 4th son of Jerome Count De Salis S.R.I., born 1816, died 1898. His wife Charlotte daughter of Capt. Macdonald 68th Regt., born 1818, died 1878, and their second son Rodolph, born 1846, died 1876.



BENNET MONUMENT—HARLINGTON CHURCH.



HARLINGTON CHURCH

87

OUTSIDE WEST WALL OF THE TOWER.

Restored.

1867.

NAVE. To the memory of Mr. Robert Combes
On the Floor. and Ann his wife.
He departed this life November ye 29th,
1749, aged 34 years.
She, May ye 5th, 1754, in the 34 year
of her age.

In memory of Elizabeth Little, 1783.
(The inscription is much worn).

E. L.

1783.

J. L.

1784.

R. C.

1749.

A. C.

1754.

The Vault of the

Rev. Edward Davison, A.M.

Rector of Harlington.

E. S.

There are other memorial stones on the floor
so worn as to be illegible.

North Wall. Sacred to the memory of Elizabeth,
wife of Mr. William Hinds, of this
parish, who departed this life October
11th, 1830, in the 60th year of her age,
and also of William Hinds, Esquire,
who died the 31st January, 1850, in
his 81st year.

In the aisle of this Church opposite to
this tablet lies interred Mrs. Hannah
Youdan, who died September the 13th,
1829, in her 87th year. Also Mary
her daughter, wife of William Brown,
Esquire, of Harlington Lodge, who
died October the 27th, 1848, in her
78th year.

HARLINGTON CHURCH

North Wall.

Isabella Ann.
 Uxor fidel. Edvardi Davison de Har-
 lington in agro Middlesex. Obit 13th
 October, 1820.
 Immatura Ætat. 27.

Tablet
S. Wall.

Within the Communion Rails are
 deposited the remains of the Rev. John
 Williams, M.A., who died the 14th
 day of November, 1789, in the 73rd
 year of his age. He was Rector of
 this Parish 41 years where he lived
 respected and died lamented by his
 Friends.

In testimony of her sincere affection
 his surviving Sister C. Williams has
 caused this monument to be erected.

Window.

To the Glory of God in loving
 memory of De Bosco Hinds born Febru-
 ary 6th, 1881, died January 7th, 1890,
 and Rosamond Mary Lillian, De Bosco
 Reginald, and one Son un-named,
 infant children of Charles W. and Rosa-
 mond Shackle by whom this window is
 erected.

Monument.

To the memory of
 Sir John Benett Kt. of ye Honble. order
 of the Bath, Lord Ossulston Baron
 Of Ossulston, in the County of Mid-
 dlesex, Lord of this Mannor, & Patron
 of this Church, And of Both his Wives
 The first, Elizabeth Countesse
 of Mulgrave, Daughter of Lyonell
 Cranfield Earle of Middlesex, the
 other Bridget, Daughter of John
 Howe of Langor in the County of
 Nottingham Esq., by whome he had Is-
 sue one Sonne & 2 Daughters.

Anno Dom. 1686. Ætatis suæ 70.

Tablet.

Near this place lieth the remains of Thomas Devenish, Esq., of Boston Lane, Near Ealing, Middlesex, who Departed this life, March 30th, 1803, aged 79.

Micah Chap. VI. verse 8. He hath showed thee O man what is good, and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with Thy God.

W. Wall Brass.

To the glory of God and in thankfulness for his many mercies The Bells of this Church were rehung and adjusted with complete new fittings by Sir F. D. Dixon-Hartland Bart. M.P. for the Division, and Agnes Chichester, Lady Hartland, his wife, and were re-dedicated by the Bishop of London 21st December, 1904.

E. I. Haddock	Rector
H. A. C. Maclean	} Church } Wardens.
E. B. Taylor	

Baptistery
Window.

To the glory of God and to the dear memory of Edward I. Haddock who entered into rest All Souls day MCMIV. This window is dedicated. K. H.

Baptistery
Brass

In affectionate memory
of
Tom Cambell Donaldson,
for nearly 30 years
the devoted Doctor
and true friend of
many in Harlington,
he entered into rest,
Oct. 19th, 1922.

HARLINGTON CHURCH

Baptistery
Brass

To the glory of God
and in every loving
memory of
Denis Harrison Donaldson,
2nd Lieut.,
7th London Regt., T.F.,
killed in action in France,
25th Sept., 1915.
aged 19.
This Tablet is erected by his Mother.

Baptistery
Brass.

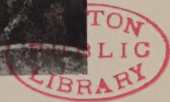
To the glory of God
and in loving memory of
Alfred Newman
Beloved husband of Elizabeth Duncan
Newman.
He fell in action May 31st 1917
Giving his life for his Country and his
Soul to God.

Baptistery
Brass.

The Patronage of the Living of
Harlington was presented to
The Bishop of London and his
Successors
February 9th, 1917,
For the benefit of the Church and in
memory of
Edward I. Haddock
by members of his family.



MEMORIAL CROSS—HARLINGTON CHURCHYARD.



HARLINGTON CHURCH

91

Belfry Door [On upper part of Brass a design of six
Brass. bells, with scroll—"There is neither
speech nor language, but their voices
are heard."]

In memory of
Robert Nichols
who for thirty years
was Captain of the
Harlington Bell Ringers
He was also Past District
Master of the G.U.O.O.F.
Born December 23, 1853
Died October 7, 1914
Faithful to God and to
the Service of his Church

MEMORIAL CROSS in the Churchyard, of Cornish grey
granite, unveiled by the Chaplain-General, Bishop
Taylor Smith, August 18th, 1921.

To the Glory of God

This Monument is erected
in proud and loving Memory of the Men from this Parish
who fell in the Great War, 1914-18.

William Aldridge.
Edward J. Appleton.
George Avery.
George H. Barnfield.
Alfred Bartlett.
Edward Bristow.
John Brown.
George Buckland.
James J. Bukin.
Harry Cain.
Tom Cain.
Richard Carrod.
Frank Carter.
Robert Catlin.
John Clark.

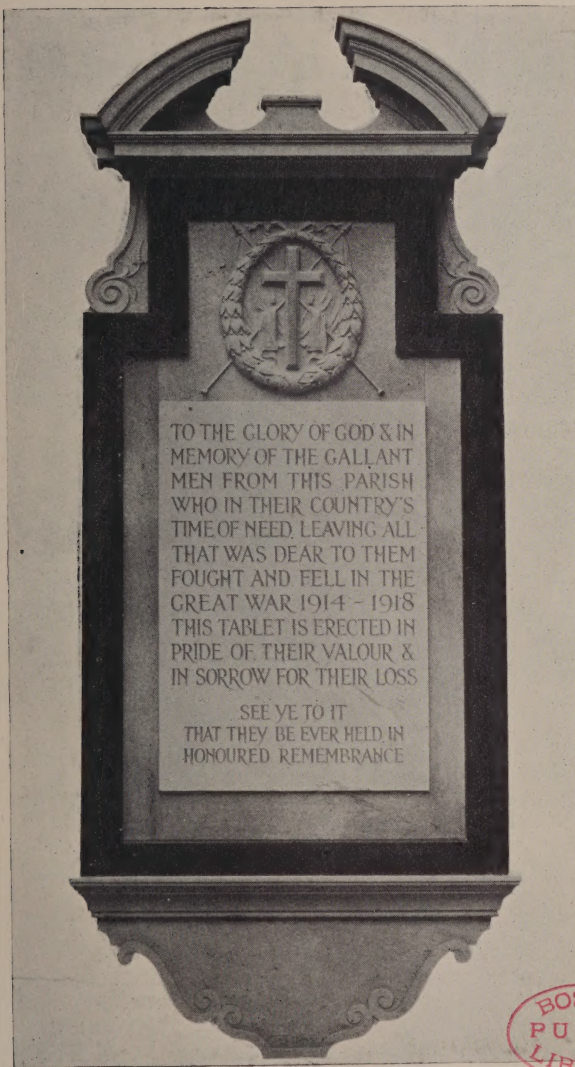
Arthur D. Cook.
Leonard Crutchfield.
Wallace Crutchfield.
Arthur H. Darbon.
Jerome J. De Salis.
George R. De Salis.
Frederick G. Dickinson.
Denis H. Donaldson.
Leonard Eldridge.
George Ensby.
William Eyden.
Harold R. Fletcher.
Thomas Gardner.
Percy George.
James A. Gibbs.

HARLINGTON CHURCH

George Gibbs.	Arthur Nutt.
William J. Gibbs.	Frederick Palmer.
William S. Hall.	William Peggrem.
Frederick Hankin.	Arthur E. Peters.
J. Sidney Hatch.	Raymond Rodda.
Ernest Haynes.	Joseph Rolfe.
James F. Honour.	Henry Rolfe.
Francis E. Howard.	Frank E. Seymour.
Richard E. Howell.	Harry E. Stagg.
William Joel.	Frank Stevens.
Henry J. Laws.	George Sutton.
Charles Levett.	Henry A. Sutton.
Arthur Levett.	W. Harry Taylor.
Bert Lipscombe.	W. Richard Taylor.
Frederick Livock.	Harry Tillyer.
George Meades.	William C. Tillyer.
Henry Meades.	J. Albert G. Tripp.
Frederick Merry.	William Tubb.
John W. Nash.	Horace White.
William G. Newman.	Charles Whittington.
Alfred Newman.	Charles Williams.
Alfred Nichols.	Walter Williams.
George W. Nicholls.	

MEMORIAL TABLET in the Church.

TO THE GLORY OF GOD & IN
 MEMORY OF THE GALLANT
 MEN FROM THIS PARISH
 WHO IN THEIR COUNTRY'S
 TIME OF NEED LEAVING ALL
 THAT WAS DEAR TO THEM
 FOUGHT AND FELL IN THE
 GREAT WAR 1914-1918
 THIS TABLET IS ERECTED IN
 PRIDE OF THEIR VALOUR &
 IN SORROW FOR THEIR LOSS
 SEE YE TO IT
 THAT THEY BE EVER HELD IN
 HONOURED REMEMBRANCE.



MEMORIAL TABLET—HARLINGTON CHURCH.

Transcript of the Marriage Registers of the Parish of Harlington, from 1540 to 1812.

Made by Mr. T. GURNEY, for "The Phillimore Parish Register Series,"—now in course of publication.

VOLUME I.

John Wayte and Joane Harnald ...	...	12 July	1540
John Tedway and Anne Golston ...	...	15 Apr.	1542
John Langley and Anne Flee ...	...	13 Jan.	"
Nich Bartlett and Em Cole ...	...	30 May	1543
John [] and Alice Collyn ...	...	23 Sept.	"
Wm. Okinge and Agnes Collen ...	...	8 June	1545
Geo. Hartwell and Eliz. ...	...	21 May	1546
[] Eliz. Pelle ...	...	15 Sept.	"
[] Hellen Clack ...	...	22 Oct.	"
Gregorie Taylor and A. ...	...	1 May	1547
Thos. Carter and Edith Taylor ...	...	16 Oct.	"
Rich Watts and Jone Tailor ...	...	6 Nov.	"
Nich. Osbourne and Agnes Mole ...	...	20 "	"
Thos. Hartwell and Joane Patberie ...	...	22 Jan.	"
Thos. Wiesdon and Cecilie Cole ...	...	28 "	"
Roger Hurst and Eliz. Kylie ...	...	23 Apr.	1548
Rich. Golson and Clement Felder ...	...	21 June	"
Walter Tillier and Marie Shefeild ...	...	27 July	1549
Thos. Weisdon and Em. Bartlett ...	...	26 Jan.	"
Roger Burton and Marie Taylor ...	...	29 "	"
Rich. Clacke [] ...	...	9 Apr.	1551
John Repingall and Jone Soller ...	...	19 June	1552
Rich. Golson and Agnes Bonsey ...	...	19 Sept.	"
Raphe Cockson and Anne Bellyn ...	...	13 Jan.	1555
Roger Hartwell and Joane Soller ...	...	15 "	"
John Saunders and Marie Golson ...	...	11 Oct.	1557
Rich. Farington and Alice Bellen ...	...	3 Feb.	"
Rowland [Shefeild] and [] ...	...	8 Oct.	1558
Mr. Nicholas [] and Margaret Awbrey	...	21 "	"
Laurence Besowth and Anne Taylor ...	...	31 Jan.	1560
John Canon and Eliz. Androwe ...	...	24 Apr.	"
Wm. Taylor and Anne Raynor ...	...	4 July	"
John Saunders and Joane Hudnet ...	...	18 Nov.	"

John [Bix] and Anne Taylor	14	July,	1561
Gregorie Taylor and Marie Carpenter ...	21	"	"
Davie Prise and Marie Awbrey	1	Sept.	"
Rich. Flie and Eliz. Colle	4	Oct.	"
Christoper Shefeild and []	11	May	1562
Rich. Foote and Joane Saunders	10	Oct.	1563
John Geale and Julyan	11	"	"
Thos. Bix and Marie Soler	24	"	"
Rowland Shefeild and Alice Parker ...	15	Jan.	1565
Rich. Slie and Alice Heath	22	June	"
Rich. Hedge and Dorethie Taylor	29	Sept.	"
John Heath and []	1	Dec.	"
Rich. Wayt and Agnes Tredway	2	Feb.	1567
Wm. Spencer and Alice Newman	8	"	"
Roger Welles and [Jone] Reeve	4	Sept.	1568
Walter Hutchins and Agnes Pickeringe ...	9	"	"
John Syms and Joane Feild	3	Oct.	"
Mr. Edward Isley and Cycill Awbrey ...	8	Nov.	"
Rich. Clacke and Amy	10	July	"
Lovell Hunt and Anne Barber	18	June	"
Edmund Tilliar and Agnes Layton married at 4 aclock in the morninge	1	Feb.	1571
John Pickeringe and Anne Tillier	26	Jan.	1572
Rich. Bonyon and Eliz. Pickeringe	5	Oct.	1573
John Perry and []	29	Oct.	1574
John Gray and [ayor] (<i>first letters</i> <i>missing</i>	21	Nov.	1574
Edw. Walton and [] Collyn	21	"	"
Edw. Dabbe and Eliz. Bennet	18	Jan.	"
Rich. Farrington and Eliz. Osbourne ...	25	Oct.	"
[?Shefeild Widow]	27	June	1575
Rich. Valleys and Alice Pilgrome			1576
John Cocks and Ibatt Barringer	6	May	1577
John Taylor and Anne Taylor	11	Nov.	"
Hughe Adman and Agnes Vincent	3	Feb.	"
Raphe Broke and Mary Randall	13	Oct.	1578
John Clacke and Alice Sachwell	28	Sept.	1579
Thos. Warde and Rachael Wicks	11	Oct.	"
Walter Franklyn and Alice Hunt w ...	17	Jan.	"
Raphe Welles and Alice Adman	10	Apr.	1580
John Cox and Joane Wayland	17	"	"
Wm. Skyner and Isabell Neeles	12	June	"
John Rowse and Agnes Adman w	9	July	1581
Christofer Tillier and Martha Hooke ...	18	Sept.	"

HARLINGTON CHURCH

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Roger Lee and Anne Downes	19 Feb.	„
Raphe Laure[nce] and Joane Osborne ...	30 Apr.	1582
Nicholas O[sburne] and Agnes Lidgold ...	3 May	„
Wm. R[ussell] and Alice Clacke	2 Sept.	„
Rowland W[icks] and Dorethie Linwood...	11 Nov.	„
Peter Hunt and Hellen Browne	29 Jan.	„
Robt. Markhum and Mary Rypingale ...	30 June	1583
Robt. Runwell and Agnes Greve	4 Dec.	1586
Thos. Hooke and Agnes Osbourne w ...	13 Feb.	„
Paule Twisletoll and Magdalen Geffery ...	26 July	1587
Hy. Browne and Alice Runwell	24 Sept.	„
John Marten, gent., and Eliz. Fox w ...	26 „	„
Roger Bonsey and Margaret Millard w ...	19 May	1588
Wm. Cannon and Eliz. Baker	16 July	„
Roger Bovington and Jane Rutter	22 Sept.	„
Robert Osbourne and Julyan Besowth ...	12 Jan.	„
Rowland Shefeild and Alice Churcherar ...	30 Mar.	1589
Nicholas Cannon and Alice Powell	20 Apr.	„
Geo. Barnes and Alice Bix	21 June	1591
Thos. Billinge, clerke, Parson of Harlington and Alice, daughter of Ambrose Fisher	27 May	1592
Edward Fox and Margerie Towe	13 May	1594
Rich. White and Anne Bonsey	1 July	„
John Atlee and Eliz. Wayte	30 Sept.	„
Walter Tillier and Marie Pope	6 Oct.	„
Roger Newman and Anne Cole w	13 „	„
Francis Tipper and Mary Piper	8 June	1595
John Widgington and Elenor Towne	27 July	„
Edward Fox and Eliz. Newbie	27 July	„
Andrew Geydon and Elenor Carter	12 Oct.	„
Wm. Shawe and Anne Cotton	8 Nov.	„
Thos. Ellis and Eliz. Okeley	27 Oct.	1596
Wm. Doughtie and Marie Clarke	8 Nov.	„
John Taylor and Agnes Bix	9 Oct.	1597
John Widgington and Awdrey Hill	28 „	1598
Rich. Bix and Isabell Burton	16 Sept.	1599
Edw. Syms and Ursula Pope	6 Oct.	„
Reynold East and Jane Shefeild	5 Oct.	1600
Thos. Procter of Rickmansworth and Hellen Woodford, <i>lic.</i>	27 Dec.	„
Thos. Fitz-Gerald esq. and Mrs. Francis Randolphe, <i>lic.</i>	9 Aug.	1601
Roger Foote and Joane Streete, <i>lic.</i> ...	11 Sept.	„

HARLINGTON CHURCH

John Chelsam and Eliz. Larder w., <i>lic.</i> ...	23 Dec.	1601
John Barne, stacioner, of Lond., and Anne Cone [cove] <i>lic.</i>	22 Apr.	1602
Myles Haynes and Anne Saunders of All-hallowes the lesse neare Ludgate <i>certificat</i>	27 Apr.	„
Humphrey Newman of Pancrace, Soper Lane Lond., and Margaret Rabye of All Saints, Honie Lane, Lond., <i>lic.</i> ...	3 June	„
Wm. Hughes and Eliz. Runwell	31 Oct.	„
John Wiggington and Katherine Tillie ...	7 Apr.	1603
Wm. Williamson and Eliz. Cox, servants to Sir Ambrose Coppinger	7 „	„
Ralf Franklyn and Marie Lalam of Hillingdon	22 Mar.	1603
Bennet Coale and Joane Glissen	4 Aug.	1604
Hy. Darie and Alse Clisbie	3 May	„
Wm. Jenkins and Eliz. Harus [Harns] ...	10 Nov.	„
Sir John Maurice and my Ladie Coppinger <i>lic.</i>	27 Feb.	1605
†John Larching and Gillian Burrowes ...	16 Sept.	„
†Ann Sheffield and William Wetherlie...	25 Nov.	„
†Jacob Syms and Christian Yealdall ...	27 Jan.	1606
Hy. Taylor and Jone Levar	12 Oct.	1607
Ezechaell Maur and Marie Osbourne ...	5 Jan.	1608
Wm. Blae and Ellen Russell	8 Oct.	1609
Walter Frankeline and Dorotheie Cardinge	22 Apr.	„
John Smith and Anne Bovington	14 June	1610
Wm. Osbourne and Ellen Hawgoode ...	14 Oct.	„
Bernard Hogbourne and Ellise Knowlton	28 Dec.	1613
John White and Ann Cox	27 Feb.	„
Thos. Fennell and Joane Stainne	15 Oct.	1615
Nich. Morecock and Eliz. Bauett	19 Feb.	„
Mr. Gregorie and Mrs. Eliz. Bennett ...	7 Mar.	„
Thos. Reynolds and Alice Keite	24 June	1616
Thos. Phillipps and Marie Dennis	24 „	„
Wm. Stannie and Ann Runwell	13 Oct.	„
Anthonie Stafford and Katherine Marques	17 Feb.	„
Thos. Phillips and Jane Bicks	30 Oct.	1617

† Omitted from the Phillimore Transcript. In the Register they are entered among some Baptisms and escaped Mr. Gurney's notice.

HARLINGTON CHURCH

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John Weekes and Jane Cardinge	23 Apr.	1618
Robt. Runwell and Annis Collier	2 Nov.	"
Wm. Douty and Anne Chaplin	29 June	1619
John Adman, his sonne, and Susan Hawgott	18 Dec.	"
Jas. Wicker and Eliz. Sheffeild		"
Raphe Franklin and Ellen Collens	28 Nov.	"
John Browne and Rebeccha Geydon	5 May	"
Rich. Phillips and Jone Bovingdon	19 Nov.	1620
Edw. Wigginton and Katherine Ponsutt ...	5 Feb.	"
Hy. Allen and Ellen Parks	12 Feb.	"
Andrew Stanney and Anne Remnant	27 June	1621
Geo. Page and Mary Audly	26 May	1622
Hy. Taylor and Katherine		1623
Hy. Priestly and Dorothy Vicars	26 Oct.	1624
Hugh Davies and widdow Franklyn	26 Oct.	1624
Joseph Stanny and Julian Osborne	29 July	1627
Rich. Phillips and Bridget Harper	14 Apr.	1628
Isaak Wells and Eliz. Foxe	26 July	"
Rich. Bignoll of Harmondsworth and Eliz. Glisson	30 Nov.	"
John Montague of Burneham and Joane Durant w	12 Jan.	1629
Rich. Stanny and Eliz. Osborne	27 June	1630
John Rous and Mary Bradbridge	2 Feb.	"
Wm. Tayler and Eliz. Latham	28 May	1632
Aholiab Cooke and Eliz. Stanny	29 Apr.	1633
Rich. Tayler and Mary Russell	30 June	"
Isaac Doughty and Hannah Barnes	29 July	"
Rich. Nue and Eliz. Tayler	2 Sept.	"
Chas. Yalden and Mary Osborne	15 Jan.	1634
Wm. Bartlemewe and Mary Tayler	29 June	1635
Hy. Carter and Joyce Streete	23 July	"
John Page and Jane Tayler	23 Nov.	"
John Runwell and Eliz. Blea	25 "	"
Robt. Ealing and Anne Stanny	24 Feb.	"
Isaac Doughty and Dorothy Wilkinson ...	28 Apr.	1636
Rich. West and Eliz. Osborne	25 Apr.	1637
Hugh Stadder and Mary Rutter	26 June	1639
John Randolph and Phillip Osborne	12 Sept.	"
Thos. Frie and Joane Francklyne	22 "	"
John Nash and Lettice Osborne	10 May	1642
Hy. Gosling and Frances Doughty	19 "	"
John West and Wilmot Thomson	4 Oct.	"

Rich. Bonnion and Anne Husman	12 Dec.	1642
Rich. Husman and Eliz. Easte	18 May	1643
Jonas Garraway and Mary Osborne	2 May	1644
John Oakely and Jane Smith	5 Feb.	„
Wm. Tillier and Eliz. Rutter	23 July	1645
Rich. Phillips and Anne Cole	1 Dec.	„
Wm. New and Marie Moore	18 May	1646
Mr. Francis Ridley and Mrs. Eliz. Meale	8 June	„
John Atkins and Eliz. Coxo	15 July	„
Rich. Snowden and Joane Springam ...	26 Nov.	„
Thos. Kentish and Sarah Wiginton ...	1 May	1648
Wm. Osburne and Rebecca Coomes ...	7 Jan.	1649
John Barnabye and Marye Bawldwin ...	15 Dec.	1651
Robt. Flood and Anne Roggers	25 June	1652
Hy. Alline and Mary Bartholomew ...	4 July	1653
Rich. East and Anne Right, married at London	18 May	1654
Hennery Osborne and Jone Pannet ...	17 „	1655
Isaac Marriott, singleman, of St. Sepulchers, Lond. and Anne Godsall, singlewoman, of Cranford, <i>lic.</i> ...	6 Mar.	1665

VOLUME II.

Wm. Harryes and Elis. Norwood of Lond.	9 Apr.	1683
Thos. Osborn and Jane Wyat	21 Oct.	„
Jas. Michael and Ann Seimour	2 Oct.	1684
Mr. Cooper Orlebar and Mrs. Elis. Powney, of Bray	13 June	1687
Samuel Chandler and Mary Duberry, of Harrow	19 Apr.	1688
Thos. Dykes and Elis. Hawthorn, of Ux- bridge	10 May	1690
Wm. Osborn and Ann Russel	31 Mar.	1692
John Rutter and Mary Heywood	13 May	1695
Drew Vincent and Ann Munday, of Richmond	2 Jan.	1696
The Hon. John Ld. Burleigh and ye Hon. Annabella Benet were married at ye Rt. Hon. my Lord Ossulstone (her brother's) hous	9 Feb.	„
Thos. Andrews and Frances Benford, of Hays	4 June	1697

HARLINGTON CHURCH

99

Moses Curtis and Margaret Munday ...	9 Jan.	1697
John White, laborer, and Mary Tuck ...	20 June	1698
John Edwards, Gardener, and Joan Day ...	3 Jan.	„
Wm. Larkin and Margaret Shepherd ...	24 Dec.	1699
Abel Clerk of Bucks, and Jane Osborn ...	8 Apr.	1700
Mr. Lancelot Stephens and Mrs. Elis. van Bearsler of Hays	23 July	„
Thos. Withal and Rebecca Michel of Harmondsworth	27 Apr.	1701
Edw. Snodon and Margaret Nash	24 July	„
Robt. Winter and Martha Osborn	8 Sept.	„
Wm. Peirce of Wraisbury and Mary Berenger	5 Feb.	„
Mr. Thos. Ketteridg, upholster, of St. Brides, Lond. and Mrs. Sarah West- feild of St. Sepulchers, Lond.	7 Apr.	1702
Thos. Campion and Susana Armitage of Richmond	1 Apr.	1703
Jas. Tillier of Harmondsworth and Sarah Combes	9 Nov.	1704
Francis Hartwel, farmer, and Sarah Rodin of Istleworth	8 Feb.	„
Rich. White of Istleworth and Sarah Wooldrige of Brentford	13 Feb.	„
Philip Fortune, of St. James', Garlick-hil, Lond., and Ann Davis, of St. Gregory's by St. Paul's, Lond.	9 Apr.	1705
Saml. Bonsey and Mary Tuck	9 „	„
John Shepherd and Sarah Osborn	13 May	„
Edw. Snodon and Ann Baldwin	— July	„
Xtophr. Bishop and Mary Fisher	23 Oct.	„
Rich. Beech and Ann Toothacre w... ..	4 Nov.	„
Robt. Lacy and Sarah Whitenal w... ..	29 Dec.	„
John Merideth and Elis. Sumerton	11 Nov.	1708
Geo. Edwards of Hillingdon and Mary Probert	25 Apr.	1709
John Stanney and Joan Bright	9 Oct.	„
John Cotterel, carpenter, and Ann Brent...	15 Jan.	„
Thos. Horn and Elis. Anderson	2 Oct.	1713
Thos. Harison of Kensington and Judeth Johnson of Iver	29 Aug.	1714
Edw. Baldwin and Elis. French	20 Feb.	„
Wm. Ratley and Sybill Stanney	9 May	1717
Wm. Hypate of Stanwel and Jane Pete ...	23 Nov.	1718

HARLINGTON CHURCH

Mr. Rich. Bartholomew of Thorp and Mrs.			
Frances Cooper of St. Andrew's, Holborn	29 Jan.	1718	
John Pooley and Ann Osborn	17 Dec.	1719	
John Edwards of Harmondsworth and			
Ann Low, w	11 May	1720	
Rich. Day and Hannah Chapman, servants			
at Dawley	23 Oct.	„	
Wm. Godfrey and Mary Pendel, servants	16 Apr.	1721	
Hy. Hill of Harmonds [worth] and Rachel			
Rutter	23 Nov.	„	
Wm. Philips of Lond. and Catharine Sparkes	5 Feb.	„	
John Thorn of Richmond and Mary Perry			
[of] St. Martins	18 Oct.	1722	
John Bowler of Hayes and Anne Stanney	22 „	„	
John Pluckington and Rachael Akham			
of Hamton	25 Aug.	1723	
John Glanville and Susanna Wells ...	12 Apr.	1724	
Samuel Lewin and Mary Withal ...	7 June	„	
Jas. Tillier of Harmsw[orth] and Rebecca			
Combes	9 Feb.	„	
John Albrite and Mary Davies, <i>lic.</i> ...	27 Apr.	1726	
Robt. Bensted and Elis. Luff, w. of			
Alhallows Barking, <i>lic.</i>	22 May	1727	
Saml. Underhill, Esq. of Idlecott, Warwick			
and Mrs. Catherine Fogg of Cruched			
Fryrs, Lond. <i>lic.</i>	3 June	„	
Jas. Tomkins and Elis. Meal, servants ...	16 Jan.	„	
Wm. Radcliffe and Elis. Vincent of			
Hillingdon	17 June	1728	
Wm. Osborn and Mary Turner of Heys ...	17 Feb.	„	
Wm. Philips of Lond. and Ann Newman			
of Harmondsworth, <i>lic.</i>	7 Apr.	1729	
Jas. Douglas and Martha Seal of St.			
James Westminster, <i>lic.</i>	28 Aug.	1731	
Thos. Withal of Harmondsworth and			
Sarah Best	24 Jan.	„	
John Gervice and Ann Day	8 Oct.	1732	
John Hannum and Widdow Welland ...	22 Oct.	1732	
John Cox of Harmsworth and Rebecca			
Withal	28 „	„	
Geo. Powney of Harsworth and Jane Brow	30 „	„	
Rich. Smyther and Margaret Bondsey of			
Horsley	1 Nov.	„	

HARLINGTON CHURCH

101

Robt. Syms and Martha Shakel	3 Mar.	1732
John Gowlet and Mary Simpson	19 Nov.	1733
The Hon. Sir Wm. Wyndham, Bart., of Orchard Wyndham, Somerset, and the Right Hon. Maria Catharina, Marchioness of Blandford, <i>by License extraordinary</i>	1 June	1734
Rich. Blanchett and Sarah Baker both of Hampton, Middx. <i>lic.</i>	20 July	„
John Locke of Harmondsworth and Anne Edwards	10 June	1735
Rich. Lewen and Mary Godfrey	26 July	„
Edward Stephenson, Esq. of Dawley in this p. and Mrs. Anne Jennings of St. George's Bloomsbury, <i>lic.</i>	30 Apr.	1741
Wm. Cowley of St. John the Evangelist, Westminster, and Sarah Lloyd, of Isleworth, <i>lic.</i>	25 Sept.	1744
John Atkins of Brentford and Sarah Newman	13 Nov.	„

VOLUME III.

John Finch and Anne Glanvil	19 May	1745
Wm. Philips, senr., and Mary Collet	25 June	„
Joseph Hunt and Adra Hunt	30 Sept.	„
Joseph Lythell and Eliz. Evans	29 Sept.	1746
Jas. Webster and Mary Cornwall	4 Nov.	1747
Joseph Trapp, Fellow of New College, Oxon. and Anna Maria Abbot of St. Andrew's, Holbourne, <i>lic.</i>	18 Nov.	„
Thos. Treslove of St. Martins in the Fields and Mary Buckwell of Canterbury, <i>lic.</i>	23 July	1749
Rich. Hill and Sarah Bolt	27 Dec.	„
Geo. Best and Ruth Widginton	31 „	„
Bridgman Worthington and Sarah Wright both of Twickenham, <i>lic.</i>	2 Jan.	1750
Matthew Wigginton and Mary Newman	29 Sept.	„
Samuel Lee and Ann Bolt	19 Jan.	1751
John Robson and Sarah Huet both of Twickenham, <i>lic.</i>	21 Mar.	1752
Wm. Cotterel and Deborah Grant	23 June	„
Thos. Scates and Rebecca Lewen	29 Oct.	1753

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Rich. Wake and Mary Fanch	2 June	1754
Thos. Randall and Eliz. Tompkins	11 Oct.	"
Thos. Ridge and Martha Napper, w.	14 "	"
Chas. Collyer and Eliz. Willply	29 "	"
John Bayley and Israel Field	25 Nov.	"
John Raper of Heston and Sarah Walland	30 Mar.	1755
Wm. Redworth of Hayes and Eliz. Saunders	7 Nov.	"
Christopher Davies and Mary Hill	12 Dec.	"
Geo. Chapman of St. Mary Le Strand and Sarah Bearblock, <i>lic.</i>	13 "	"
John Vaux, coachman to the Earl of Ux- bridge and Hannah Evans	9 Feb.	1756
Wm. Simms and Ann Rees	19 Apr.	"
John Stroud, servant to the Earl of Ux- bridge and Jane Dixon	17 May	"
Thos. Barnes, gardener to the Earl of Ux- bridge and Sarah Edwards, <i>lic.</i>	24 June	"
Wm. Worthington, groom to the Earl of Uxbridge, and Mary Bentley, <i>lic.</i>	24 Sept.	1756
Chas. Elliot, cook to the Earl of Uxbridge, and Lydia Bailey, of Hayes, <i>lic.</i>	5 Jan.	1757
Rich. Cripps, labourer to the Earl of Ux- bridge, and Sarah Tarsey of Hillington	1 Feb.	"
Thos. Stanton of Harmondsworth, and Sarah Burchell, <i>lic.</i>	26 Apr.	"
John Harding and Martha Pink	16 May	"
Chas. Perridge and Eliz. Collins, of Lambeth, <i>lic.</i>	29 "	"
John East of Stanwell, and Ann Franklen, <i>lic.</i>	20 Oct.	1757
John Wyat and Eliz. Newman	30 "	1758
Edmund Skelton of Putney, and Mary Garaway, <i>lic.</i>	23 Oct.	1759
John De Veil and Martha Martin	25 Feb.	1760
Thos. Heath and Sarah Lonon [London]...	3 Dec.	"
Jas. Whitmel and Eliz. Virgo	11 Oct.	1761
Wm. Langthon and Rachell Tompkins	12 "	"
John Elmes, coachman to the Earl of Uxbridge, and Eliz. Pither	6 Dec.	"
Joseph Clark, of Teddington, and Sarah London, <i>lic.</i>	14 "	"
Isaiah Garaway and Eliz. Butler w	25 "	"

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Peter Giffe, out pensioner of Chelsea College, and Eliz. Gray	8 Feb.	1762
Joseph Tomkins and Anna Trout	11 Oct.	„
John Smith, of Drayton and Anne Feild, <i>lic.</i>	2 June	1763
Thos. Cordery and Sarah Watson	12 Oct.	1765
Wm. Whitticks and Eliz. Rolf		„
Saml. Bunn and Ann Clark	26 Jan.	1766
John Douglas and Mary Turner	14 Sept.	„
John Raper w and Mary Woodman		1767
Rich. Lipscomb and Israel Bayley w <i>lic.</i>	17 Sept.	„
Rich. Philp w and Martha Grove, of Harmondsworth, <i>lic.</i>	21 June	1768
John Mitchel and Mary Cox	16 Oct.	„
John Widgington w and Mary Osborn w	13 Aug.	1769
John Learner and Eliz. Johnson	18 June	1770
Jas. Eagles and Dorothy Foot	10 Oct.	„
Hy. Goodyer and Eliz. Child w	16 „	„
Geo. Perkins w, of Hanwell, and Ann Howard	4 Nov.	„
Matthew Philp and Martha Ives	15 Apr.	1771
John Maskall and Jane Whaite	20 Dec.	1772
Edw. Bond w and Eliz. Mullis w <i>lic.</i>	22 Feb.	1773
Jas. Aires, carter to Lord Berkeley, of Cranford, and Eliz. Bolton	5 Aug.	„
Robert Sims w and Eliz. Withers, of Harmsworth	20 June	1774
Danl. Bexley and Mary Barringer	20 Nov.	„
Geo. Hunt and Bet. Allen	19 Oct.	1775
John Hill and Eliz. Robins	6 Nov.	„
Saml. Rolf and Mary Woodhouse	9 Jan.	1776
John Collier w and Anne Hoar	25 Aug.	„
Thos. Bollard, postilion, and Hannah Lee John Mordin and Martha Roberts, of Harmondsworth	16 Sept.	„
	10 Oct.	„
Rich. Dunscomb and Eliz. Hart w... ..	15 June	1777
Wm. Gibbons and Bett. Hunt w	12 Oct.	„
John Friend and Anne Beckly	6 Sept.	1778
Joseph Welsdon and Anne Gibbons, of Harmondsworth	15 Oct.	„
Wm. Cotterell and Esther Gray	7 May	1779
Robt. Cawdery and Margaret Hunt	11 Oct.	„

Wm. Grimsdall w, of Langley Marsh, and Ann Dormer, <i>lic.</i>	27 Apr.	1780
John Hatchman, and Ann Hill, <i>lic.</i> ...	13 June	"
Thos. Sceats and Eliz. Newall	29 Oct.	"
Wm. Penson and Eliz. Streeting	25 Dec.	"
John Lewing and Hannah Careliss ...	20 Apr.	1783
Edw. Turner and Susannah Hunt	19 Apr.	1784
Wm. Hoare and Anne Maidman	12 Sept.	"
Wm. Benham and Eliz. Tompkins, of Langley Marsh	29 "	"
John Miles of Amersham and Mary Fellows, <i>lic.</i>	5 Apr.	1785
Wm. Lee and Jane Rancom	11 Oct.	"
Nathaniel Nichols and Mary Bail	7 Nov.	"
Rich. Hoppey, cordwainer, of St. Botolph, Bishopsgate and Sarah Burness ...	27 Feb.	1786
John Summers, coachman to the Rev. John Williams, Rector, and Elis. Honnor...	10 Feb.	1787
Rich. Adams and Eliz. Lewis	7 Jan.	1788
John Smith, of Uxbridge, and Martha Hill	25 Dec.	1790
Sparks Philp w and Rachel Ford w <i>lic.</i> ...	14 Sept.	1791
Thos. Chandler, of Hayes, and Eliz. Newman, <i>lic.</i>	29 Mar.	1792
Wm. Best w and Mary Colmean, of Harmondsworth, <i>lic.</i>	16 Apr.	"
Rich. Philp w and Hannah Whelpdale, <i>lic.</i>	30 May	"
Edward Emery and Catherine Lightfoot, [Trightfoot]	20 Aug.	"
Wm. Ware and Jane Wibling [Walling]...	23 "	"
John Trigg and Hannah Fletcher	10 Sept.	"
John Barney and Helen Cartwright, minor	15 Nov.	"
Hy. White and Martha Mordin w	1 Apr.	1793
James Godfrey Lill and Catherine De Burgh, both of Drayton, <i>spec. lic.</i> ...	22 May	1794
Alex. Webster Court and Sarah Temple- man, <i>lic.</i>	15 June	1795
John Shelswell and Eliz. Squire	25 "	"
Wm. Hibburd w and Sarah Hawthorn w	13 Jan.	1796
Danl. Bexley, jr., and Ann Humphreys ...	24 Mar.	1797
Rich. Brown and Eliz. Groom, minor, <i>lic.</i>	3 July	"
Jas. Hill and Mary Best w	20 Nov.	"
Wm. Snowdon and Eliz. East	26 Sept.	1798
Wm. Hinds and Eliz. Rolfe, <i>lic.</i>	1 Nov.	"

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Thos. Chivers [Curate of this p.] and Martha Hill, of Wandsworth, <i>lic.</i> ...	3 Aug.	1799
Hy. Lambert, of St. John's, Wapping, and Ann Osborne Scolefield, <i>lic.</i>	21 Dec.	„
Thos. Green and Jane Smith	24 July	1800
John Hunt and Susanna Barringer of West Drayton, <i>lic.</i>	29 Jan.	1801
Wm. Street and Ann Little	26 May	„
Jas. Fletcher and Eliz. Hughes	15 Aug.	„
Wm. Axten and Susannah Tomkins	5 Dec.	1802
Wm. Mordin and Lucy Franklin	17 Jan.	1803
John Sanders and Eliz. Henley	1 Apr.	1804
Geo. Hurst w and Hannah Row w	12 Oct.	„
Rich. Trott and Jane Haman	20 Apr.	1806
John Moody and Charlotte Pocock	24 May	„
Edw. Jewit and Mary Hughes	2 July	„
Andrew Beaver and Mary Lang	15 „	„
Frederick Hill, Esq., and Sarah Haynes, of Twickenham, <i>lic.</i>	14 Nov.	„
Jas. Bail and Eliz. Weatherly	22 Mar.	1807
Mark West and Frances Bail	12 Apr.	„
Jos. Bowers and Charlotte Butter	29 May	„
Jos. Axton and Jane Millard	21 July	„
Jas. Brown and Sarah Brice	30 Aug.	„
Jas. Garrod [signed Thos. Carrod] and Jane Jewitt	6 Nov.	1808
Danl. Linge, w and Bett. Gibbons, w	5 Dec.	„
Chas. Earles and Ann Lester	22 Apr.	1809
Jos. Pope and Susanna Paget	13 Aug.	„
Hy. Widger and Mary Chamberlain	6 Nov.	„
Geo. Wetherley and Eliz. Page	8 Jan.	1810
Francis Doney and Mary Corby	27 May	„
Jas. Goodall and Mary Cambell, w	20 Feb.	1811
John Loady Green and Anne Friend, <i>banns</i> <i>only</i>		
Solomon Hale and Mary Lightfoot	19 Aug.	„
Edw. Lilly and Christian Neil	11 May	1812
Rich. Maryan, w, and Sarah Hughes	8 June	„
Wm. Nowers and Martha Jennings	18 Oct.	„
Hy. Munt and Hannah Matthews, <i>banns</i> <i>only</i>		„
Rich. Warmington, w, and Jane Moody	14 Dec.	„

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